

vvv THE vvv  
**SCOTCH-IRISH**  
... IN ...  
**History.**

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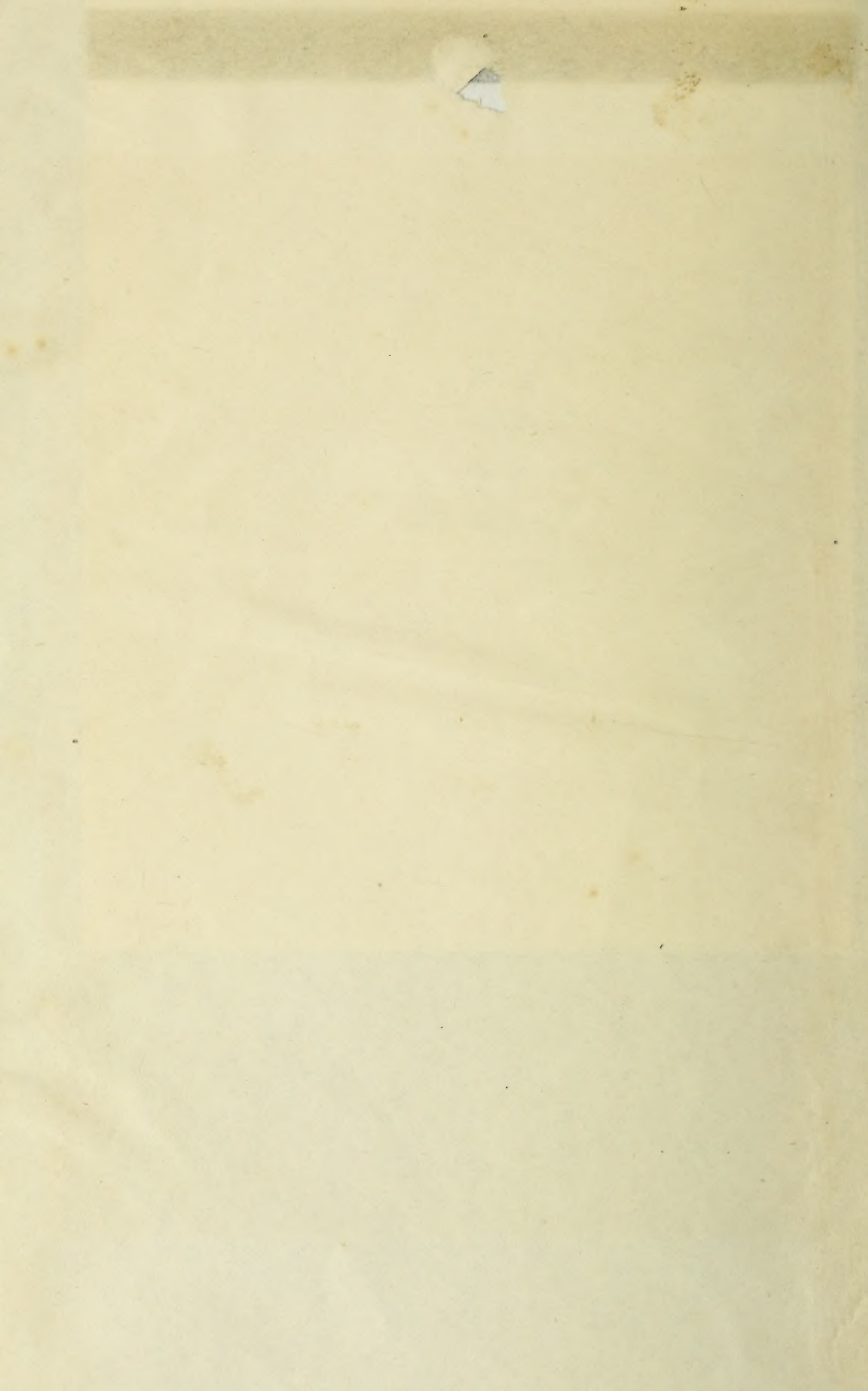
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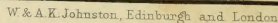
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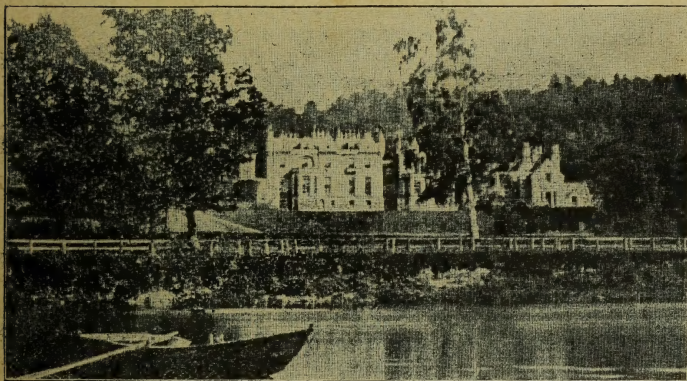
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# THE Scotch-Irish in History

AS MASTER BUILDERS OF

Empires, States, Churches, Schools and  
Civilization

BY **GORRIE**  
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REV. JAMES SHAW, D. D.



(ABBOTSFORD.)

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## PREFACE

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The landing of the Pilgrim Fathers in the Mayflower and the part their descendants took in the American Revolution has been justly celebrated in painting, poetry and history, while the Scotch-Irish, who were the primary and principal actors in the movement, have been scarcely noticed at all. It is time to write the history of the latter. To the late Hon. Ex-Chief Justice Scott, the writer is indebted for the suggestion of writing the history of the race, which has been approved by Ex-Vice President Stevenson and Dr. Thomas Wright, the founder of the Scotch-Irish Society, leaving the editors of the yearly volumes of the Society to compile a work on the local habitations and history of the race in America. The writer has gone on to trace the origin of the race in their island home as builders of the churches and schools of Christendom, the British and Colonial Empire, American independence and modern civilization. Around these the warp and woof of the story is woven.

Facts as romantic as those of the Pilgrim Fathers, are to be found in the landing of St. Patrick in Ireland, St. Columba in Scotland, Aidan in Saxon England, and Columbanus in Continental Europe, with twelve missionaries each, resulting in the conversion of all these countries to Christ, is more wonderful than any facts of modern history, brushing aside the legendary fables that crowd around the Celtic missionaries, who are now seen to stand out in their true Pauline Christian character. The two monastic colleges of St. Bridget in Ire-



land and St. Hilda in England are seen to be mixed schools for both sexes, where theology was taught, the Bible expounded and students prepared for ministerial work in Ireland and Continental churches. Further, these lady presidents sat and voted with princes, bishops and abbots, in church and national council. The conversion of Luther and birth of the Reformation in a Scotch-Irish college at Erfurt is worth noting. Also the fact that more than the half of the presidents of the United States of America belong to this race.

The American Review of Reviews has well said, "The Scotch-Irish element never has had its full due at the hands of historians. Too much stress has been placed upon the influence of the New England element in the formation of our national character. In New Jersey, Pennsylvania, Virginia, North Carolina, central and southern Ohio and Kentucky it is from the Scotch-Irish strain of blood that has come a very large proportion of the statesmen, jurists and successful men of affairs. The dominant traits of this virile stock are industry, thrift, strong religious convictions and serious views of life. It is a large-boned, muscular, long-lived race and it has kept up its fecundity to our own day, whereas the New England stock has become so barren that in its original home it hardly keeps its numbers good."

For the *first* time the history of the race has been presented in the following work, while many of the facts have been gathered from English, Scotch and American historians, the writer feels specially indebted to the late Count Montelembert, of France, in his "Monks of the West," and to Professors Harnach and Zimmer of Germany. The illustrations will help to elucidate the work, which have been obtained at large expense.

## CHAPTER I.

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THE ISLAND HOME—THE CRADLE OF THE RACE—SCENERY—  
RESOURCES—ILLUSTRATIVE TYPES.

The British Isles as the home of the Scotch-Irish, stretch along the shores in Western Europe nearly a thousand miles from south to north, with a sea-coast on both shores of nearly 3,000 miles, celebrated in ancient prophecy as the "Isles of the Gentiles" and the Isles of the West and in classic story as Albion, Erin and Caledonia. With the two latter divisions we have at present to do in description.

Scotland, the ancient Caledonia, forms the northern end of Britain, and is separated from it by the Cheviot Hills and the rivers Tweed and Solway, also by the celebrated Roman walls of Hadrian and Severus.

It extends 275 miles in length by 140 in breadth, having an area of about 30,000 square miles. It is emphatically the "Land of the Mountain and the flood," naturally divided into the Highlands and the Lowlands, with numerous islands along its shores. To the west and north extend the Highlands, or mountainous region; to the east and south, the Lowlands. The former are rich in view, lake and mountain scenery, where roam some of the finest breeds of cattle, sheep and hardy horses down to the Shetland pony. The latter, fair in fertile fields, where grow the richest grasses, and luxuriant crops of golden grain. The south forms the border land, long known in minstrel song and British story. For fifteen centuries, down to the union of England and Scotland, millions of wealth were squandered, and millions of lives were lost in the border warfare.

Along the walls of Hadrian and Severus are still to be seen the monuments of Rome in Britain, and from the ruins of adjacent towns and cities are brought to light the relics and remains of the conquerors of the world, and the defense they made against the invasion of the ancient Picts and Scots, whom they could not conquer.

Perhaps there is no country in the world where the face of the nation is more beautified by the art of man than Scotland. Switzerland is more striking in her contrasts, Holland more utilized in her soils, but flat in surface. Scotland is a natural and artificial mosaic; in mountain slope and summit, glassy lough, or glen, ever changing scenes and contrasts meet the eye. Melrose and Abbotsford have been turned into palace homes and garden scenes of beauty by the art of man, which once were wild haunts of wilder animals. The farms are small, but tidy, and neatly hedged. The lordly estates and baronial halls are paradisaical. The plats around the railroad station houses are filled with fragrant flowers. After a summer trip through France, Germany and Italy, we found no place more beautiful than Scotland. Scottish farmers are at a premium in other countries; Scottish stewards and art gardeners have charge of the most cultivated estates, nurseries and gardens of the nobility throughout the British Isles. Scottish shepherds are proverbial for the mastery of animal life, as cattle, sheep, the dog, the Clyde horse and Shetland pony. Her palaces, castles and cathedrals of red sandstone or grey granite, show a master's hand in construction. Her bridges over the Tay, the Tweed, Tyne and Forth are gigantic exhibitions of skill. Her cities are built of the most substantial material, as if to last to the end of time.

“Like other mountainous countries, Scotland abounds with a great variety of scenery. Its beauties





PURITY.

From London Art Journal.

   An Irish Model by an Irish Artist—O'Neill.  



MARY QUEEN OF SCOTS.

have attracted every traveler who could appreciate the lovely and the grand. Its falls, whether great or less, have been often described with all the force of true poetry. Its dropping caves; its basaltic columns and caverns, are the objects commanding interest. In fact there are few countries that present such an attractive variety of hill and dale, of lake, river and ocean, of frith, bay and cave, or in which the natural curiosities are more striking and beautiful. There are also many splendid ruins—the remains of ancient magnificence, where castles and palaces bespoke the independence of the nation. . . . The ruins of Roman walls, with their curious inscriptions—Roman camps, statues, coins and utensils, the monuments of regal sepulture, reared by untaught hands, and consecrated as everlasting memorials of the illustrious dead. The sacred temples and halls of judgment, the engraved obelisks and monumental columns, are all objects of striking interest, and challenge the notice not only of the historian and the traveler, but the deeper study of the antiquary and the scholar.”—Ferguson.

#### IRELAND.

Standing on the shores of Scotland, at Port Patrick, you look across the north channel, and see Donaghadee, Bangor, and the Belfast Lough, Ireland. It is only twenty-one miles distant, so close do the shores of the two countries come together. This is the home of the ancient Pict and Caledonian, that of the ancient Scot and modern Irish, the Emerald Isle.

*“First flower of the Earth; and first gem of the Sea.”*

Ireland has passed through a diversity of names as well as of conditions—Erin, Hibernia, Scotia. It was known to Caesar, Tacitus and Pliny, as Hibernia and the “Sacred Island.” It stretches from north to south about



300 miles, and from east to west across the island about 180, containing about 31,000 square miles. On the eastern shores the country is level, on the west, rugged and deeply indented. Galway on the west and Cork in the south, with Londonderry and Belfast in the north, have splendid harbors. Dublin bay and Kingston harbor come next in importance.

The Mourn mountains and those of Kerry rise above 3,000 feet. The Lakes of Killarney are celebrated for their beauty and variety, drawing tourists from all parts of the world. The loughs, Neigh and Derg, are beautiful expanses of inland waters. The Shannon is the largest river of the British Isles, much of it traveled by steamers from Carrick-on-Shannon to Kilaloe, thence to Limerick by Kilrush into the Atlantic ocean.

One of the striking features of Ireland is the bogs, which form one-tenth of the island. These are vast peat fields of moss and morass, from ten to thirty feet in depth, and when cut and dried, form the principal fuel of the people. Some have supposed them as old as Noah's deluge. It is evident that the coal fields of Illinois were once peat bogs of this kind buried by the sinking of the earth, until the weight of incumbent soil pressed them into bituminous coal, such as we now find. The Irish bogs, however, were once covered with vast forests of oak, pine and yew trees, overthrown by flood or storm, the debris of accumulated fern, moss and other grasses grown into a tangled mass of decayed vegetable matter.

The climate of Ireland is so mild that some of the most tender plants grow in outer shelter all the winter through, hence the fields are always green, the grasses and meadows the most luxuriant, and the soil much richer than Britain or Scotland. To her Cattle Fairs buyers come from Continental Europe. Her cereal crops, as wheat, oats, bare and barley, yield more per acre than

the richest soils of Europe. As to *health*, perhaps no country could excel these islands as the home of a race remarkable for ruddy cheeks, bright eyes, strength of limb, athletic feats, strong bones, brawn, brain and muscle, that enable her sons to carry in our day the golden belt around the world in pugilistic encounters with the athletes of other races.

Here, then, was the cradle, the island home, where God prepared the race for its future mission of greatness among the nations of the earth, in its work of conquest, commerce and civilization.

### *The Natural Beauties of Ireland.*

Froude, the late historian, said: "The sun never shone on a lovelier country, as nature made it." The historian's description is correct. Nature needs the master hand of art to beautify the island as Scotland has been everywhere; but absent landlordism, rack rents, rapine and riot, have prevented. Gladstone's reform laws have given the nation a new uplift and new improvements have set in on every hand. To see its beauties best, one must linger around Dublin and its suburbs. Its squares and parks, of which Phoenix is the largest, its Lucan and strawberry beds, and the Liffy scenes to Celbridge, can not be excelled. Eastward along the sea-shore by Kingston, Dalkey, Bray and Wicklow, its mountain scenery is fine. Northward along the sea-coast to Belfast and round to the Giant's Causeway, back by the railroads from Derry Enniskillen by the Boyne through the central counties to Dublin, to Carlow, and Kilkenny, Wexford and Waterford, the beauties of the Blackwater excel. Dublin to Cork and Killarney opens views of two hundred miles of inland scenery, and sea-coast and lake scenes, unequalled in any land. Dublin to Galway across the island stretches nearly two hundred miles through sights of beauty and fertility, over

counties Meath, Westmeath, Longford, over the Shannon by Roscommon, Galway and its bay. Connemara is the Switzerland of Ireland in mountain scenery of grandeur, inlets, islands and lakes of loveliness reflecting the passing clouds in their clear deep waters. From Galway, the tourist may turn southward over the Burn mountains and meet the Shannon at Limerick and pass from Kerry to Killarney and her lakes, back to Dublin.

From the beauty of the scenery we turn to the beauty of its children. The guarded child, Mary Queen of Scots and Lady Aberdeen, may illustrate the race in Scotland, the maiden at the stream, Purity, an Irish model by an Irish artist, the race in Ireland. In the golden age of Irish Christian history a lady might have walked from one end of the nation to the other without insult. The female beauty and virtue are proverbial, yet it was for a woman Ireland lost her nationality. By woman it may be restored. Who shall write the Iliad of Ireland as Homer wrote the Iliad of Troy? From a late address of the Countess of Aberdeen, in Toronto, we quote a few facts of the race:

Her Excellency gave a clear and sympathetic account of the ancient Irish political system, with its graduated authority from the local chief to the Ard-Righ or supreme monarch of all Ireland; and then vividly described the functions and influence of the bards, who fostered the love of the heroic and chivalrous and that taste for letters to which the enthusiastic *renaissance* of our time owes such glowing pictures of the past. Her Excellency referring to Moore's poetic tribute to the respect for women among the ancient Irish—a respect proof against every temptation—said that the Irish had admitted women among their judges, their sages and even their leaders in war.

As long ago as the third century King Cormac had made it a rule for his militia, that they should seek their



wives for their manners and virtues, not for their portions and that they should never offer violence to a woman. After speaking of the old Brehon laws and the introduction of Christianity—dwelling on the character of the work of St. Patrick as far-reaching in their effects on the national life, Her Excellency gave an admirable account of the Irish literary revival, mentioning the leading writers and scholars who had contributed to it, and giving special credit to Sir Charles Gavan Duffy, who had been a leader in the “Young Ireland” movement of a half a century ago, and to Mr. Fisher Unwin.

The enterprising publisher, to whom the revival is so deeply indebted, Mr. Stopford Brooke, Dr. Siger-son, Dr. Douglas Hyde, Mr. Standish O’Grady, Mr. Alfred Percival Graves, Mrs. Lynch, Miss Lawless, Mr. T. W. Rolleston, Miss Barlow, and Miss Hopper, one of whose exquisite ballads she quoted, were all mentioned with deserved praise by Her Excellency.

Isabel, Countess of Aberdeen, is today one of the most charitable, intellectual and popular ladies in the English speaking world; born in 1857, descended by a long line of ancestry from King Robert Bruce, the hero of Bannockburn; married to the Earl of Aberdeen in 1877, whose home is crowned with interesting children.

At the World’s First Sunday School Convention in London in 1889, we heard the Countess deliver her beautiful address on Sunday School work, and shared in the kind invitation of Lord and Lady Aberdeen, to an entertainment at the close of the convention, to their suburban residence in London. When the Earl of Aberdeen was Lord High Commissioner in the Edinburgh Assembly, she presided over the hospitalities of Holyrood Palace. When he was Viceroy of Ireland, she was the most popular lady among the Irish people. When the Earl became Governor General of the Canada Dominion, she was everywhere, at all the important

movements of the Canadian people. When the Columbian Exposition was in Chicago, she devoted her earnest energies to the Irish industries at the Irish Village and Blarney Castle. To push those industries forward, she has just made a visit to Ireland, and received almost a royal welcome at Cork, Limerick and Dublin. The Countess, in Sunday School work, in industries for the poor, in charitable help, in hospitable entertainment, in every good and gracious work, is the leader with an energy that is marvelous. Long may she continue the work.

The typical child of the race may be seen in his Scotch-Irish cradle with the faithful shepherd dog on guard.

#### THE PHYSICAL TYPE.

of the race may be seen in part of the Clan MacIennan, as settled years ago in Canada, given by the Montreal Witness:

#### "AN AGED CLANSMAN'S DEATH.

Mr. Roderick MacIennan of Glen Donald, whose death at the advanced age of ninety years and sixteen days, chronicled yesterday, was one of the earliest Glengarrians and was of a race of Scottish Highlanders who are known now only by their history or by their descendants. Mr. Roderick MacIennan's four sons stood together at a Scottish gathering some years ago in Cornwall, each of them over six feet, and men of giant strength. Major R. R. MacIennan, M. P., for Glengarry, is one of them. His name was known all over the world as the athlete who could overthrow the famous champion hammer-thrower, Donald Dinnie. His brother, the tallest of the family, was Mayor of Cornwall at one time, and the other two brothers, though not as tall, are giants of strength.

In the earlier days of Glengarry, athletic feats were much more common than they are today. Sons of stalwart Macleads, McDonalds, MacPhersons, MacLennans, Camerons and Lochiels, who made homes out of the wilderness of early Glengarry county have scattered over the world, some having found resting places in far New Zealand, and a great many in California. There will be a gathering of clans at the funeral."

The type of longevity may be illustrated by the enclosed sketch from the Irish Times of 1885 of the death of Mr. Thomas Moffett, a near relative of the author. His brother filled important professorships in school and college life in Ireland for near a century. Sir James Moffett, late President of Queen's College, Galway, was nephew to the above Thomas.

"DEATH OF A CENTENARIAN IN THE COUNTY DUBLIN.—On Monday last, the oldest inhabitant of Swords, Mr. Thomas Moffett, was buried there, aged above one hundred years. On the 2d of April, 1825, Mr. Moffett, then head master of the Swords Endowed School, was elected a member of the Literary Teachers' Society, at the admitted age of forty-one, as inserted in the society's minutes of that year. Accordingly, at the time of his death he was in his one hundred and first or one hundred and second year. The deceased enjoyed almost uninterrupted good health to the last, and, until quite recently, might be seen any Sunday on his way to or from church. Till about nine years ago he lived alone, but when his eyesight began to fail him, his daughter, Miss Kate Moffett, gave up a very lucrative engagement in England and dutifully attended on him until he peacefully expired on Friday last, in the apparently very healthy town which he had inhabited for above seventy years."—Jan. 29, 1885, Irish Times.

Mr. Robert Taylor, of Scarva, Ireland, was a remarkable type of longevity; born in 1760 and died July 25,



1888, in the one hundred and eighteenth year of his age. A Methodist class leader for many years, the Queen's postmaster in the village; up to within a few hours of his death, his mind was clear, his memory strong, his hope bright.

### A REMARKABLE TYPE OF THE RACE.

*James Crichton, the "Admirable."*

This extraordinary man was the son of Robert Crichton, the Lord Advocate of Scotland in the reign of Queen Mary. He was born in 1560, in the Eliock House, Vale of the Nieth, Dumfriesshire, and was allied by blood to the Kings of Scotland and educated at Perth and St. Andrews. Before he was twenty, he could speak and write ten languages, and was master of all the circle of the sciences. He also excelled in riding, dancing, fencing, painting, singing and playing on all kinds of instruments. He went abroad to improve himself by travel. On reaching the University at Paris, he challenged the professors to dispute with him on questions in art, science and literature in Hebrew, Greek, Latin, Arabic, Syriac, French, Spanish, Italian, English, Dutch, Flemish and Scalvonic; 3,000 auditors assembled; fifty masters proposed questions, all of which he answered. Then the church doctors disputed with him, all of whom he refuted. Some thought such a prodigy *Anti-Christ*, but the president voted him a diamond ring and purse of gold and styled him the "Admirable." Next day at the tilting fete at the Louvre, he bore away the ring fifteen times, and broke as many lances on the Saracen. From Paris he went to *Rome*, where the pope and the University were astonished at his attainments. He next appeared in *Venice*, and disputed before the Doge, the Senate and Literate of that city. From Venice he went to *Padad* where he disputed with the professors on the

errors of the Aristotelian philosophy. At *Mantua* he challenged a celebrated gladiator, who had foiled the most expert fencers of Europe, and had killed three men who had entered the lists with him. The duke, the court and the citizens crowded to see the combat. Crichton dexterously avoided the sword thrusts and pierced the gladiator in three places, mortally wounding him. The large monied prize he received as victor, he bestowed on the widows and orphans of the three men slain by the gladiator. The Duke of Mantua asked the Scotchman to become tutor to his son, Vincentio Gonvaliz, a prince of turbulent disposition and licentious manners. One night in July, 1582, while passing along the streets playing his guitar, he was attacked by six persons in masks, whom he defeated and disarmed. One of them was his pupil. Crichton apologized, gave him his sword, which Vicentio plunged into Crichton's heart, and killed him. All Mantua went in mourning for the Scotchman.

CHAPTER II.

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THE GAEL—THE TEUTON—THE ROMAN AND RACE ELEMENTS  
—TOMBSTONE—COAT OF ARMS—EARLY IMPRESSIONS—  
ORIGIN OF THE GAEL—ST. PAUL'S FIRST MISSION,  
FIRST EPISTLE TO THE GAEL IN THE EAST  
AND THE WEST.

When a boy of twelve years I stood by the grave of my grandfather, and saw upon the tombstone the family coat of arms. Curiosity led me to inquire what the several figures meant. Father explained that we were of Norman blood and Scotch descent, that we were the descendants of a Scotch nobleman, who was cup-bearer to one of the Scottish Kings, and these were the symbols of our family descent, "*The fleurs de lis*" around the border, the Phoenix at the top. The hound, three boar heads, sheaf of wheat, daggers and cup, etc., told the rest. Looking into the "History of the Scottish Nation," Vol. 3, we find, page 446, that Shaw Duncan, second son of the Earl of Fife, was cup-bearer to Alexander III., whose descendants take their surname from his first name and their armorial bearings from his badge of office. The same family names of Henry, James, John, William and Alexander still remain with our kin in Scotland, and our families in Ireland.

In the summer of 1889 I stood in the cemetery of Iona, Scotland, by the side of the graves of sixty kings and under the shadows of the old cathedral, and St. Oran's Chapel; then I saw how much of Danish and Norman blood was mixed with that of the Scotch-Irish.



Name and armorial figures on the tombstones indicated the blending of the Celt and Saxon in the one great race, that since has become famous in the old world and the new.

But whence came they? What their origin, religion and relation to the Roman, Briton, Gaul and Teuton of the western Empire? On the Highlands of Asia Minor, between the Euxine and Mediterranean seas, with Pontus and Cappadocia on the east, and Mysia and Phrygia on the south and west, stretched the province of Galatia with the cities of Ancyra, Pessinus and Gordian. Where Alexander cut the Gordian knot, dwelt a people called the Gael or Galatians, who had come from Armenia about the sixth century before Christ. Among them dwelt a large body of Israelites, of the ten lost tribes and Jews from Jerusalem. To these Paul and Silas went, after the apostolic council in Antioch, preaching the word and establishing churches. The Galatians received him as an angel of God, and would have plucked out their eyes to supply his weak vision in a time of affliction. Yet in his absence they were tempted to follow the Judaizing teachers from Jerusalem. To this incident are we indebted for Paul's Epistle to the Galatians, in which he exposes the fickleness of the people, and the need of returning to the Gospel of Christ as he taught them. To the strangers of the twelve tribes scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, Peter and James wrote their epistles to confirm these churches in the faith of Christ, so that it would appear the Galatians had returned to St. Paul's first teaching. Paul's *first* mission was to the Gael of Galatia, which embraced at that time the cities of Iconium, Lystra, Antioch, and Derby as well as those above referred to, with parts of Lycia and Pamphilia. The first of his apostolic letters was also written to them. His last mission was to the Gael of Spain and the west, when he returned

to Rome to die a martyr. In his estimation the Gael of the east and west was to take an active part in the dissemination of Christianity.

These were the people who stood related to the Gael of Gaul and the British Isles, who spoke the same language and followed the same life.

The converging lines of tradition, legend, and ethnic history point then to Armenia as the original home of Celt and Saxon, the place to which Shalmanesser deported the ten lost tribes of Israel. The Celt coming before the Saxon, and a remnant of the lost tribes with either or with both, as wave after wave of these populations rolled on to the shores and islands of western Europe.

Thus the Celtic wave rolled on from the Euxine and the Caspian Seas; part by Egypt, Tyre, Carthage, on to Spain, thence to Ireland; another part came by Asia Minor, Galatia and Gaul, to Britain. The Teutonic, or Saxon wave came later from the same Armenian region by the Caspian and Black Seas, the Danube, Weser, Elbe and Rhine, part settling in Scandinavia, ultimately Saxon England. All these races stood close to each other in language, laws and customs. From *Bede*, *Gildas*, and *Nennius*, the early historians, we learn that the Picts came from Scandinavia to Ireland, were urged by the Irish to pass over to Scotland, which they did and settled there. They were a race with light hair, blue eyes and larger limbs than the Scots; a little later many of the Scots followed from Antrim to Argyle, both uniting as Picts and Scots in the border warfare against the Romans and the Britons. To check their invasions the walls of Hadrian and Severus were built. When the Romans left, the Saxons came, drove back the Picts and Scots, shut up the Britons in Wales and divided the rest of Britain among themselves, turning Britain into Angleland, or England.

A century later the Irish colony in Scotland, called Dalraida, increased by several emigrations from Ireland, chose for their king, Feargus, the son of Eric, who was crowned on the "*Lias Fail*" or stone of destiny brought over from Ireland, but never returned. Upon this stone the Scottish Kings were crowned for centuries at Iona, Dunkeld and Scone, until Edward I. of England took it to London, where it now can be seen on the rungs of the Coronation chair in Westminster Abbey, on which the English Kings and Queens have been crowned since the days of the first Edward. The legend of the stone is, that it was Jacob's Pillar, Jeremiah brought with the king's daughter from Egypt to Ireland, where she was married to a Milesian prince and crowned on the Hill of Tara in Ireland. That, as the prophet received a commission from God thus, "See I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to *build* and to *plant*."—Jer. 1:10.

The Anglo-Israel writers say that the first part of his commission was fulfilled in the destruction of Jerusalem, and surrounding nations, but the latter part was only fulfilled when he came with the king's daughter and the tribe of Dan, (Tuatha de Danin) to Ireland, and thus began to plant and build the Scotch-Irish nation.

Passing, however, from legend to fact, for centuries later, the Scots and Picts fought among themselves until the Picts were almost annihilated. A providential event occurred in the marriage of *Urgaria*, the sister of *Angus*, King of the Picts, to *Aycha*, the King of the Scots. *Alpine*, the son of *Urgaria*, succeeded his father as King of the Scots, and was slain in battle defending his country.

About this time, *Angus*, the King of the Picts, died, and *Wrad*, a distant relative, claimed the throne, but *Kenneth MacAlpine*, the son of *Alpine*, claimed it also



on his mother's side, and won it by a decisive battle over the Picts, and forever after blended the nations together, as the reigning families were by marriage, one in the person of Kenneth MacAlpine. Henceforth the Picts disappear from history, being absorbed by the Scots in race, blood, family relations and names. Up to this time Ireland was known as Scotland Major, while Scotland was known as Caledonia or Albyn, but the Scots from Ireland, transferred their names and character to the whole of Scotland, and thus *became Scotch-Irish*. This was about A. D. 843, and thus for centuries later reigned the Scotch-Irish Kings on the throne of Scotland, some remarkable for daring, valor and piety, others for tyranny and cruelty, as Macbeth, so celebrated in Shakespeare.

When Alexander III. died in 1283, the male line ended, and the succession passed to the female branches of the family, first to the Baliols, next to the Bruces, thence to the Stuarts by Marjory Bruce, the wife of Walter Stuart, who became the last line of Scottish sovereigns, and progenitors of Victoria, Queen of England, through James the VI., of Scotland, the I. of England, the son of Mary Queen of Scots, uniting in himself the blood of Saxon, Norman, and Scotch-Irish. The succession passed down through the Princess Sophia and the Hanoverian Georges to Her Majesty, Queen Victoria.

CHAPTER III.

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SAILING ACROSS THE IRISH SEA AND UP THE CLYDE—  
SCENERY ON EITHER SHORE OF OBSERVATION—THE  
LEADING CITIES AND HISTORIC ASSOCIATIONS,  
AND DISTINGUISHED PERSONS, MONU-  
MENTAL REMAINS, ETC.

From this general description we pass to personal observations, as Scotland appeared to us in an earlier and later visit.

“Breathes there a man with soul so dead,  
Who never to himself hath said:  
This is my own, my native land!  
Whose heart hath ne’er within him burned,  
As home his footsteps he hath turned,  
From wandering on a foreign strand?”—SCOTT.

On the evening of the 4th of August, in company with the late William Brown, Esq., I set out for a short visit to Scotland. We had but a few days to stay; he was going on business, I, to see what I could of the land of Burns, Scott, Knox and Chalmers; the lands of poets, princes, preachers, metaphysicians and reformers, of Scottish chiefs and Highland clans. It was the land of my forefathers whence they left for the Emerald Isle, nearly two centuries ago.

At 6 P. M., we stood on the deck of a Dublin steamer, bound for Glasgow. The evening was delightful; we set our faces toward Scotland, and steered out of the Dublin harbor, amid strains of martial music

from two musicians, who made their home and living on the vessel. "Auld Lang Syne" and "Scots wha hae wi' Wallace bled," were familiar national airs to us.

Groups of passengers promenaded the deck: some in friendly talk, and some bringing distant objects nigh, through telescopic vision. We all enjoyed the clear sky, the setting sun, the rising moon and the balmy breeze that rose from sea and air.

It was midnight before the northeast coast of Ireland was out of sight. We retired to rest under the watchful eye of Israel's Shepherd, who never slumbers.

At the dawn of the next morning we rose; the island of Arran, with its lofty mountains loomed up in the distance. The estuary of the Clyde, with beautiful islets dotting its bosom, spread out before us.

"O Caledonia! stern and wild,  
Meet nurse for a poetic child,  
Land of brown heath and shaggy wood,  
Land of mountain and the flood,  
Land of my sires, what mortal hand  
Can e'er untie the filial band,  
That knits me to thy rugged strand?"

It was Scotland. We were sailing up the Clyde, which wound round the mountains, washing their feet with its waters, and receiving on its bosom their image. Steamer after steamer glided past us, thronged with thousands of gaily-dressed passengers on excursion trips to the beautiful lakes and islets we had left behind us. Soon we put into *Greenock*, and landed some of our passengers there. It lies at the foot of some very high hills. From the mouth of the Clyde to this place, the shores on either side have a chain of beautiful villas, the summer residences and watering places of wealthy merchants in Greenock and Glasgow. The clear sky above them, the cool air of the adjacent mountains and the refreshing waters rolling on their shores, with the sea breeze



"ON GUARD".





ascending the Clyde, make them desirable and delightful summer residences for invalids.

Greenock is the birthplace of James Watt, the inventor of the steam engine. It is a large town of some fifty thousand inhabitants, is the principal seaport of Scotland. This is the great center of building the iron Clyde steamers, which are taking much of the ocean trade and passengers. Between here and Glasgow the shores of the Clyde look like a continuous workshop of ship-building, assailing our ears by the perpetual click of a thousand hammers, held in the strong hands of the sons of Vulcan.

At the confluence of the Severn with the Clyde rises a huge-basaltic rock, 560 feet, on which stands the celebrated castle at Dumbarton: Wallace's seat and tower are yet shown upon it. It looked like the "Sentinel of Freedom" guarding the interests and the destinies of Scotland.

Glasgow is the fourth city in the British Empire, has a population of 800,000 souls. It is the commercial capital of Scotland. Tradition ascribes its origin to St. Mungo, an Irish missionary, in the year 560. He erected it into a bishopric. Since the union of England and Scotland, it has risen into opulence in connection with its American and West India trade. The streets are wide and spacious. The public squares are numerous and beautifully adorned with flowers, shrubbery, walks and statues. The residences, shops, churches and public buildings are built of granite, and give an appearance of much strength and solidity, but they are much discolored by the smoke of factory chimneys. In the north of the city, at the end of High street, stands the cathedral, built in the twelfth century. It consists of a long nave and choir, a chapter house and tower, and spire in the center. In the nave, was held in November, 1638, the celebrated general assembly, which abolished the pre-

latical hierarchy, and established Presbyterianism in its stead. A long civil war was the consequence. Standing within its walls, we gazed on the long aisles, the lofty pillars, and the windows of exquisite workmanship, and the huge piles of granite that rose above and around us.

I looked, my friend Mr. B., was on his way to the Necropolis. I followed: it was on a neighboring hill, which commanded a fine view of the city, the Clyde, and surrounding country.

Here lay the dead of Glasgow, the rich and poor, soldier, senator, the old, the young, the merchant and minister in their last resting place. The living hand of undying affection raised monuments over the ashes of the dead, to show us where their loved ones lay. In the contrast between Pagan and Christian graveyards, we see the power of Christianity: in the one, the gloom of despair casts its shadows over the ashes of the dead; in the other, radiant hope writes its victory on the tomb, and sits enthroned above the wreck that sin has made, and says, "These shall live again." In the triumphant spread of Christianity, and the extent of its sphere, there is a difference between the *first* and the *nineteenth* centuries.

On a lofty pedestal, stood the life-like statue of John Knox, the great Scottish Reformer, with stern countenance, his cap and cloak on, in one hand an open Bible, the other raised, as if to warn Scotland against popery, prelacy, and tyranny. Glasgow, with 800,000 souls, lies at his feet.

After visiting the Necropolis, we were invited to attend the national fete day in the park adjoining the University. From all parts of Scotland the clans gathered there that day in their tartans and plaids, pibroch and pipes. They appeared as their fathers in same dress a thousand years before. All the ancient games, pastime and dances were gone through, closing with war attacks

and defences by the different clans under chiefs. The Duke of Hamilton presided, everything went off orderly. The University building is a magnificent structure; thronged with a numerous body of students and managed by a distinguished corps of professors.

At 7 A. M. next morning we took the train for Edinburgh. Soon we left the din and smoke of Glasgow behind us, and we found ourselves hurrying at the rate of about thirty miles an hour through a beautiful, picturesque country, well wooded and watered, and diversified by hill and dale, green pasturages and yellow autumn fields. The towns and villages were numerous along the line. The station-houses, superbly built of solid granite, the gardens attached to them were delightfully ornamented with shrubbery and flowers.

On our left, in the distance, rose the majestic ruins of an old palacé: it was Linlithgow. It is situated on a hill behind the town, and overlooking a beautiful lake.

“Of all the palaces so fair,  
Built for the royal dwelling,  
In Scotland, far beyond compare,  
Linlithgow is excelling.”

Here was born Mary Queen of Scots, so celebrated for beauty and misfortune, and a death of tragic interest. It was said that her father, who was dying at the time of her birth, was informed that a daughter was born to him, answered, “Is it so? God’s will be done. The kingdom came with a lass and it will go with a lass.” He died in a week after, but Mary lives in the heart of Scotland. Every little memento of her past life is treasured up with care.

About 9 A. M. we arrived in Edinburgh, and found ourselves standing under the monument erected to Sir Walter Scott, thinking of its vast expense and admiring its excellent workmanship. It is one of the most beauti-



ful. The first few hours were spent in visiting the public squares, the varied monuments, the book shops, and publishing houses—particularly that of Chambers. The cathedrals, churches, colleges and hospitals; of course, in so transient a visit, we could but take an external view generally.

Edinburgh is the capital—the Athens of Scotland. In the tenth century it was called Edin. Under the reign of the Stuarts it rose and flourished; it now contains, probably, a population of 180,000. It is one of the most romantic looking cities in the world, built on three ridges of hills, separated from each other by deep but dry ravines, is divided into the old and new towns. The houses, fronting the street, rise to six and seven stories; their rear toward the ravines nearly double that height in many instances.

The first object in Edinburgh that arrested our attention was the Castle, with its gloomy sides and lofty towers; one of the strongest fortifications in the world. It is a monument of the feudal ages, dark, gloomy and romantic. The history of its sieges and surrenders would fill volumes. Soldiers and cannon are guarding it; the latter planted all around, on successive tiers, from the base to the summit, commanding every pass to and from the city. Looking through the port holes, we saw how easily an approaching army could be swept by its fire. Standing on its top, which was about 300 feet high, we saw the city lying at our feet, with nearly 200,000 hearts throbbing in it. On my right stretched the hills where the Covenantors met, bowed and worshipped, where their blood was poured out like water in defense of their religion. In the distance, rose the Salisbury Crags, a lofty range of hills, sometimes wreathing their foreheads in the misty cloud. On the left, the harbor of Leith, with its shipping. "What a range of vision and field of view the eye takes in here," I could not but exclaim: "Such a

panorama of mountain, field and sea, woods, hills and dales; cathedrals, churches, palaces, monuments; the old town and the new, dividing the city, I never saw before." The castle contains, beside the varied bastions and fortifications, a large military barracks, an ancient palace, and the crown or regalia room: the two last I visited and examined particularly. In one of the rooms of the palace, James I., of England, and VI. of Scotland, was born; he was the son of the beautiful Mary.

The crown room was dark and gloomy, and lit up with gas. In the center, within an iron railing, stood a table, on which was laid a splendid cushion; on it rested the crown of Scotland, adorned with cross, diamonds, and several rows of precious pearls; beside it lay the mace, the sceptre and the sword.

Having seen all I had time to look at in the castle, I passed out to the castle yard, and was standing and looking over and beyond the city, when a friend drew near and said, "Sir, those hills on which you are looking are the places where the royal dragoons rode down the Covenantors; that yellow house down there in that street is where hundreds of them were executed." I passed down High street to see John Knox's house. It stood considerably out in the street, with projecting stories.

While passing down this ancient street, groups of women sat outside their doors and windows, knitting, chatting, sewing, and their children playing about in all directions; how precious they felt the outside atmosphere. In a few moments more I was within the gates of Holyrood palace. Holyrood house, the palace of the Scottish kings, was built by James V. Several subsequent additions have been made by Charles II. We were just shown the picture gallery, a large, long room, having portraits of the kings and queens of Scotland, from the first to the last; some of them more imaginary than real. After examining these, we were taken through several

apartments, then to the rooms of Lord Darnley, which included bed-room, study and dressing-room; then to Queen Mary's, in an opposite direction, same number and much the same size. It is needless to say that the windows of those rooms opened on varied and beautiful objects and scenery. Between the rooms of Queen Mary and her husband were several secret passages of stone stairs. In her state rooms we saw much of the ancient furniture, whose form was curious indeed. There were two of the beds shown, with their coverings on, as they had stood three hundred years before. The counterpanes were of beautiful damask, but in many places worn into shreds. We could not speak too highly of the keepers who attended and explained all things free, as the Queen of England did not allow them to charge. "Look here," said one, "that is where Rizzio, the queen's musician and secretary, fell, and was killed. One night as he was sitting with the queen, a band of armed men rushed in and dragged him from her side, and stabbed him to death there."

We saw the dark, greasy stain of the blood, spread toward the lobby window. Several ladies moved back with a shudder; they had been standing on the spot. It is supposed Darnley was the cause of the murder; he was jealous of his queen and her secretary. Shortly after, Lord Darnley himself was blown up, in the house where he lay sick; his body was scattered to atoms. His wife, the queen, is suspected to this day.

Leaving these apartments, we went out to see the Chapel Royal, a very ancient monument of the Gothic style; much of it is in ruins. Here stood the altar, with the priest standing before it; there sat the queen and the royal family; yonder the orchestra, where the organ pealed out, but now silence and solitude prevail. Such is the glory of this world. Within and without were tombs of distinguished persons—royal and noble. Our

living feet were walking over the ashes of the noble dead.

On returning to the palace, we were shown into other rooms on the opposite side, said to belong to the Dukes of Hamilton and Argyle, and the Marquis of Bradalbane. In these rooms were some of the most splendid paintings and portraits. They were originals by the old masters—Rubens and Vandyke.

On leaving the palace, we returned to the train that bore us back to Glasgow, Greenock and to the steamer for Dublin. Soon we were sailing down the Clyde, next morning reached Dublin, and next day Sabbath preached to my old congregation at Lucan, Dublin.

#### A SECOND VISIT.

was made Scotland, August, 1889. After attending as delegate to the World's Sunday School Convention in London, visited Rome, the center of the Catholic religion, Zurich and Geneva, the center of the Reformed Church, London and Westminster of the Protestant Episcopal, and Epworth, the home of the Wesleyans of Methodism. We started for Iona, the island church of Columba, and the Celtic missionaries. Rev. Mr. Baker, of Port Hope, Canada, was my companion.

We took train for Scotland on the Midland station, passed through St. Albans, where England's first martyr died, through Bedford and Elstow, where Bunyan lived and wrote his *Pilgrim's Progress*, and Olney, where Newton and Cowper preached and wrote those beautiful hymns now sung in all the churches. At 7 P. M. we reached Sheffield, where the Wesleyan Conference was in session, were introduced to the conference by Dr. Kelly, the President, met with several old friends among the ministers. Visited Epworth and parsonage, where the Wesleys were born, saw the new Wesleyan church about to be dedicated.

Next day passed through Doncaster, Newcastle and

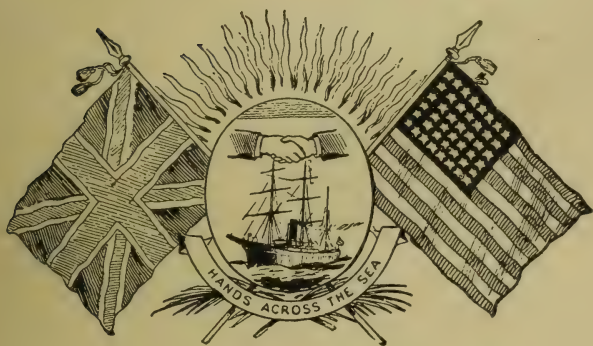


the cities of the lake region, reached Melrose and the border land at 7 A. M. next morning. After spending a pleasant time in Melrose Abbey, we passed out to Abbotsford, for the home of Sir Walter Scott. Everything looked beautiful, the country a paradise of loveliness. A great cattle fair was held there that day, to which buyers came from all parts of Scotland. In the afternoon we started for Edinburgh, where we spent the night. After visiting again the castle, palace, house of John Knox, St. Giles' Cathedral, we left for Glasgow, passing by Linlithgow, Sterling, the battlefields of Bannockburn, came near to Perth, Scone, Balmoral, reached the Trossacks, where we left the train for the stage, winding round the mountain scenes and heather, which filled the air with sweet aroma; reaching Lake Katrine and its enchanting scenery, sailed the lake in a small steamer. Again staged it to *Iversneid* and its lovely falls. Passing by the Cave of Bruce, stepped into another steamer on Lough Lomond, at the foot of Ben Lomond, Scotland's highest mountain; changing the steamer for the train, we were soon in Glasgow; starting that night at 9 P. M. we took train for Oban, which we reached at 5 A. M. next morning. Again we started by boat for Staffa and Iona, passing by Mull Islands, Kilchurnan Castle, until 11 A. M. reached Staffa and its Ocean Cave. Two hours later were in Iona at St. Orans Chapel, the old cathedral, the cemetery where lie the remains of sixty kings. Returning we passed through the Crinan canal, reached Glasgow that night.

Next day Sabbath we rested. Attending the new Barrony Church, heard a most excellent sermon from Dr. Marshall Lang. Went to the old cathedral in the afternoon, heard Dr. Burns preach a most beautiful sermon to a congregation of Sunday School teachers. At night we heard Rev. Mr. Dawson at St. John's Wesleyan Church. The sermon was eloquent, the congregation large. The day closed in quiet, no disturbance, no

drunkenness, all was peace, carrying out to the letter, Graham's poetic Sabbath.

The whole country through which we passed was a scene of beauty, a paradise of loveliness, in mountain, forest, lake. Next day we left for Ireland, passing by steamer Larne, Glenarm, entered Belfast, took train for Lisburn, reaching Dublin at 9 o'clock P. M.; reflecting that Iona was that island church, from which the light shone on Europe and the British Isles for six centuries, and to which, and the Reformation under God, the Scotch-Irish are indebted for what they are.



#### ESCUTCHEON OF THE ENGLISH-SPEAKING RACE.

The above design, showing the British and American flags, with clasped hands and an ocean mail steamer, was drawn by Lord Grey the other day while on his way out to South Africa as administrator of Rhodesia. He offers it merely as a suggestion. Besides the Lion, the Eagle and the Australian Kangaroo, Canadian and South African emblems ought to be added.

## CHAPTER IV.

## THE CLANS—THEIR MISSION—RELATIONS AND RESULTS.

In a former chapter, reference has been made to the gathering of the Scottish clans on a national fete day in an adjoining park to the Glasgow University; still later a similar scene occurred in connection with the volunteer day at Edinburgh.

In the patriarchal age the *family* was the seat and centre of government; out of a group of families, arose the tribes or clan. Among the Israelites the twelve tribes descended from the twelve sons of Jacob, who became the great group centres, around which gathered all the families of the nation.

The tribe in Israel, the clan in Scotland and the tuathe in Ireland meant the same thing, hence the migratory and maritime tribe of Dan, whose lines extended from the hills of Judea to the shores of the Mediterranean at Joppa, became the "Tuatha de Dannin," or tribe of Dan in Ireland.

In the early Aryan races the tribe or clan was an ancient form of civil government, especially among the Celtic tribes. It thus formed a strong rallying point to groups of families, and developed a local strength as well as national loyalty. It gave fuller play to the energies of some local chief as head of his clan, whose deeds of bravery became the historic property of the clan as sung by the bards in heroic strains.

In modern society the chief and clan are lost in the

larger masses that gather around the city, the state and the nation. The Protestant churches of today, in their different denominations, distinguished from each other by some non-essential rite or ceremony, while holding in essential unity, the oneness of Christian faith and practice, give an idea of the tribal nation of ancient Israel, or Scotch-Irish in their primitive mode of tribal and national life.

"The clan system," says the *Britannica*, "the most archaic form of which we have any definite information, can be best studied in the Irish tuathe or tribe. This consisted of two classes: (1.) Tribesmen; (2), a miscellaneous class of slaves, criminals, strangers and their descendants. The first-class included tribesmen by blood in the male line, including all illegitimate children acknowledged by their fathers and tribesmen by adoption, or sons of tribesmen by strangers' foster sons, men who have done some signal service to the tribe, and lastly the descendants of the second class after tauthe had a chief called a rig, king, a word cognate with the Gaulish rix, the Latin rex, and the Norse riker. The tribesmen formed a number of communities, each of which like the tribe itself, consisted of a head *fine* or *sept*; his kinsmen, slaves and other retainers. Each of these occupied a certain part of the tribeland. The arable part being cultivated under a system of cotillage, the pasture land co-grazed according to certain customs, and the wood, bog or mountain, forming the marchland of the sept, being the unrestricted land of the sept. The sept was in fact the village community."

"From the deck of an ocean steamer from Montreal to Liverpool any passenger may see this primitive mode of life in the narrow little strips of copasture and tillage that stretch from the shores of St. Lawrence back into the country, as under the French settlements." Vol. V., page 799.



"When in the year 81 A. D., Agricola invaded North Britain, it was inhabited by twenty-one original tribes." In Ireland, about the same time, the tribal names were of national renown. The tartan or breccan cloth, striped or spotted, was long worn by Celtic tribes of Gaul as well as Scotland. The dress originally consisted of one long folded piece of cloth, confined by a belt around the waist forming a kilt and plaid in one dress. In later times the kilt and plaid became divided.

Each tribe was distinguished from another by the color of its stripes and squares and each had its own war cry, so as to be distinguished on the field of battle. When the final fall of the Stuart dynasty occurred at the battle of Culloden, laws were passed against the Highland dress and the clan system, but the dress has survived the legal opposition, and Highland soldiers in their Tartan dress parade as on the field of battle. In fact their valor has made its mark in every great battlefield from Waterloo to Hindoostan. Since the accession of Queen Victoria, who has made Balmoral, Scotland, her summer residence, Scottish customs and costumes have become fashionable all over Scotland, and Her Majesty loves to live a simple, unostentatious life among her Highland subjects, and attend the Sabbath services in a Presbyterian Church and worship God, and his only Son, Jesus Christ, whom He has sent.

The ancient clan system pervaded and permeated the whole racial life, gave greater strength to national unity, while it gave vent to the dance and dash of tribal life in all its diversified forms. But the family, the sept, the tribe or clan is now lost in modern civilization in the city, state, nation; obedient to one language, law and custom.

The clans, which numbered only twenty-one in Agricola's time, number about ninety-six, through division and sub-division today. The ancient names are modernized into Brodie, Bruce, Buchanan, Camaron, Campbell,

Chisholm, Clergy, Colquhoun, Cumin, Davidson, Douglass, Drummond, Dunbar, Elliott, Erksine, Tarquarson, Fercuson, Forbes, Frazer, Gordon, Graham, Grant, Gunn, Jacobette, Johnston, Kerr, Lamond, Leslie, Lindsay, Logan, McAlister, McAlpine, McArthur, McAuley, McBean, McBeth, McDonald, McDougal, McDonnell, McDuff, McFarlem, McFie, McGillivray, McGregor, McIntosh, McLunis, McIntyre, McKay, McKenzie, McKinlay, McKinnon, McLachlan, McLarem, McLane, McLeod, McMillan, McNab, McNaughton, McNeill, McPherson, McQuarrie, McRae, McQueen, Malcome, Matheson, Maxwell, Menzies, Murray, Ogilvie, Robertson, Rob Roy, Rose, Ross, Scott, Sinclair, Skene, Stewart, Sutherland, Urquhart."

No one can understand the *rapid* conversion of the Scotch-Irish, without examining the tribal and clan systems of Ireland and Scotland. This is the secret of St. Patrick's and Columba's great successes in Ireland and Scotland, when the king, the chief, the bard and Druid turned to Christianity, the *clan*, the *tribe*, the *sept*, the family, the individual, followed. Scotland, never conquered by the conquerors of the world, in less than thirty years under the preaching of Columba, was turned to Christ from savage life to become the great missionaries of Christendom.

Throughout Scotland, Australia and Canada, the clan organizations and festivities are still kept up with great eclat.

CHAPTER V.

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ST. PATRICK, COLUMBA AND CONVERSION OF SCOTCH-IRISH  
—SCOTCH-IRISH, PAGAN STATE, DRUID WORSHIP,  
THE ISLES OF PROPHECY, INTRODUCTION OF  
CHRISTIANITY—ST. PATRICK'S CONVERSION  
MISSION TO, AND CONVERSION OF IRELAND  
—COLUMBA'S MISSION TO IONA,  
SCOTLAND.

The religion and the customs of the Scotch-Irish in their pagan state were *Oriental*. *Druidism* was the system of religious worship, adhered to by all the Celtic tribes of Gaul, Britain and Ireland. The Baal of Syria and Palestine was the God they worshipped, precisely the same system the ten lost tribes adopted. It must have been imported to the British Isles by those of the apostate tribes that found their way there, and through the Phoenecians who traded with the islanders; planting colonies in their midst. Although antagonistic to the Jewish religion, yet there was a similarity between them. One was the genuine coin with seal of Jehovah upon it, the other a counterfeit. The priesthood in the two systems was alike; in the Jewish system there was the Levitical order who taught and assisted in the worship, and the priest and high priest. In the Druidical, there was the ovate, the bard and arch Druid.

In the sacrificial system there was a similarity; the stone altar, temple, grove or tabernacle, the animal sacrifices, baptismal washings and atoning blood, and asy-

lums or cities of refuge were almost the same. The Levites and the priests had their portion of land in the suburbs of their cities, so had the Druids, attached to all their schools and places of worship. This was the origin of five acres attached as glebe lands to each parish church or school in Ireland. The schools of the prophets in Israel over which Samuel, Elijah and Elisha presided, were the models from which the Druidical priests in Ireland built their system. Centuries before the birth of Christ, the schools in Ireland were thronged by students from Gaul, Britain and Caledonia; hence, in the days of Caesar, Ireland was called the "*Holy Island*," as the Druidical school of Europe.

The doctrines were similar to some extent to those of the Jewish people. They taught the being of one supreme God, as Creator of all things and governor of the universe; they taught the immortality of the soul, human responsibility, a resurrection of the dead and a judgment to come, a heaven they called "*Flath Innis*," the island of the brave, and a hell for fallen angels and for impenitent man.

Their customs were as Oriental as those of Palestine and Syria; up to the time of the famine, the poorest Irishman would open his cabin to the stranger or the traveler, and share his food with the heart of a prince, and as politely as Abraham and Lot entertained the angels unawares. Many a time have we heard the passerby ask the blessing of God on the toiler and the reaper, in the fields of Erin, as Boaz and David did to the reapers in the fields of Bethlehem. Seldom a maiden marries in Ireland who, on leaving her father's home, has not a loose slipper or shoe cast after her for good luck, as Boaz loosed the shoe of his friend in order to marry Ruth. "Two women grinding at the mill" in Palestine we have seen repeated in Ireland, in the same manner, and with the same results.



The holy wells, the sacred trees, with votive offerings on the branches, are still to be seen in Syria and Ireland, as they were two thousand years ago. One of these was lately visited by Dr. Macmillan at the foot of Mount Hermon, near the transfiguration scene. The poised pail of water on the head of an Irish maiden, reminds you of the Jewish or Syrian maiden carrying water on her head from the distant well. The Celtic maidens meeting their lovers for a friendly chat at the well outside the city, reminds you of Jacob meeting Rachel at the well of Syria. The customs of betrothal before marriage is as distinct in Ireland as in our Lord's parables of Palestinean life. The spot where a man is slain, or drops dead, is marked by the passersby, heaping stones into a cairn, as Joab heaped stones on the body of Absalom in the woods of Ephraim. The carousels at an Irish wake, or the *keen* over the grave of the lamented dead, remind you of the hired mourners over the dead in Palestine or the mournful dirge of David over the death of Jonathan. The harp of David and his lyrics were the models of the harp of Erin, and the songs of *Talassean* in Wales, *Ossian* in Scotland and the bards in Ireland. The Welsh bard carried his music on his walking staff and sang as he journeyed, hence the origin of the word *staff* in our modern music; but we turn to see greater things than these in the conversion of the Scotch-Irish. May not such a people when converted, become polished shafts in the hands of the Redeemer to bring the world to his feet or carry his messages through the world like the flying angel through the midst of heaven, having the everlasting gospel to preach to every nation and people and tongue. God, foreseeing this, announced by His prophets a thousand years before it happened; thus David sang in the 72d Psalm: "The Kings of Tarshish and of the Isles, shall bring presents; the kings of Sheba and Seba shall offer





gifts." "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." Ps. 97:1.

The Messiah, foreseeing his rejection by the Jews, turns to the Gentiles and appeals through the Prophet Isaiah to the *remnant* of Israel in the isles, "Keep silence, before me, O islands, and let the people renew their strength." Is. 41:1. In Is. 42:4, the prophet sees, "the isles waiting for his law." In Is. 49:1, the Messiah says, "Listen, O isles unto me and hearken ye people from far." After the ruin of the ten tribes and the desolation of their land by war, a remnant is commanded to glorify God in the isles of the sea, Is. 24:15. In that wonderful millennial song of triumph and description, Is. 60:9, and 12:12, the prophet sees the ships of Tarshish and of the isles bringing God's people to their ancient inheritance no more to be torn up, or tossed about, and in Is. 66:19, the prophet foresees the fall of Jerusalem, under Titus, and the escape of the disciples from the ruins thereof. They are commanded to go to Tarshish and the isles afar off, to proclaim God's glory among the Gentiles, and bring the remnant of his people back from the isles, of whom he will take them for priests and Levites, in the ministry of the Christian dispensation; and so we might follow this theme in the prophesies of Jeremiah to Malachi. If, then, the passage above quoted from Is. 66:19 refers to the fall of Jerusalem, and the escape and mission of the apostles to preach in other lands, as most of modern commentators assert, then the gospel reached the British Isles in an *apostolic* age, and by *apostolic* men, and their immediate successors. When Coleman, the Celtic missionary, stood before Oswy, the Saxon King, at the conference in Whitby in the sixth century, he stated that their fathers received the gospel from St. John, the Apostle, and the eastern missionaries. Clement, St. Paul's fellow laborer in the gospel, afterwards bishop of Rome, said, "Paul preached



righteousness in the east and to the utmost boundaries of the west, left the world, and went to the holy place." *Tertulian* in the second century wrote, "The gospel had not only reached the Parthians, Medes, Elemites, but those parts of Britain not subject to the Romans," which must have meant Ireland. *Origen*, in the second century, wrote, "The power of the Lord, the Savior, is also with those in Britain, who are separated from our orb."

Eusebius, bishop and church historian, who derived his information direct from the Emperor Constantine, and his mother Helena, who were born in Britain, says, speaking of the apostles, "And others, should have crossed the seas to those islands called British." *Theoderet*, in the fifth century, says of the apostles, "These, our fishermen, publicans and tentmakers, persuaded not only the Romans and their subjects, but also the Scythians, Sauramata, Indians, Persians, Serai, Hyreanians, Britons, Cimmerians and Germans, to embrace the religion of Him who had been crucified." The convergent lines of testimony from the early fathers go to show that St. Paul, between his first and second imprisonment in Rome, visited Britain in connection with his mission to Spain. Paul, writing from Rome to Phillipi, sends the greetings of the saints in Caesar's household." In writing again from Rome to Timothy, he sends the greetings of *Pudens*, *Linus* and *Claudia*. Pudens, we learn from history, was a Roman senator, married to Claudia, the daughter of the British King Caracticus, whom the Emperor Claudius freed, Linus was her brother, and the first bishop of Rome. In the Mammer-tine prison, Rome, the guide showed us the well where St. Paul baptized the British King. As you descend the slope of the *Viminal* in Rome, and proceed up the *via* Pudenziana, the guide will show you the church where are frescoes of Peter, Pudens and Praxedes. As you descend by steps below the church, you come to the

*oratory* of Pudens, where he lived and held Christian worship, making it the oldest church in the world. When Caracticus was restored to Britain by the emperor, his son-in-law, Pudens, was associated with him in the government for some time. From Cylinus, the eldest son of Caracticus, the Empress Helena and her son Constantine were descended. *Linus*, the second son, was ordained first Bishop of Rome by St. Paul. All the above statements are confirmed by the "Welch Triads." In the second and third centuries we find Christian churches in Britain, Ireland and South Scotland about Alclyde. In the fourth century, at the council of Nice and Arles, British bishops attended, whose expenses the Emperor Constantine bore, as they were from his native province, Britain. The great missionary movement of the mediaeval age, was begun by St. Patrick and the Celtic missionaries, who were instrumental in the conversion of Saxon England and the northern nations. He stands at the head of that missionary age.

### *St. Patrick*

was born at Kilpatrick, on the Clyde, in Scotland, whose father was a deacon in the church and his grandfather a priest. The father filled a government office in Scotland. His mother was a devoted woman. At the age of sixteen he was captured by Irish pirates and sold with two sisters, into slavery in Ireland, where, on the Antrim Hills as a shepherd boy, he tended sheep like another David and prayed to God by day and night. In winter cold and summer heat, he felt the love of God warm in his heart.

After six years' bondage, he escaped and spent a few years with his uncle, St. Martin, Bishop of Tours in France preparing for the ministry. While there he saw a dream or vision; a man from the woods of Foclaid, Ireland, who said with others, "We entreat thee, holy

youth, to come and walk among us." Shortly after he landed with twelve missionary companions and commenced his ministry by visiting the king at Tara with his assembled chiefs. There, in their presence, he reasoned of the Trinity, righteousness, temperance and judgment to come. The king, the chiefs, and Druid priests listened, believed, and became converts to Christianity. From Tara's Royal Hall, he started on his itinerant journeys through the island making converts, ordaining elders, organizing congregations and building churches. He formed canons for the government of the churches, the priests and their wives. At Taltean, at a great national fair, he met King Conal, the grandfather of Columkille. The king believed with all his house and was baptised with thousands of his people. As a proof of his conversion Conal built a house for the saint, which became a monastery around which grew a town, now called Downpatrick. From here he proceeded west, winning chiefs and converts on his way, until he reached the scene of his dream, where crowds attended his ministry, and were converted to Christ.

From the west he turned his face south to Munster; his ministry was followed with similar results. Turning eastward, he reached Dublin and preached to Alphin, the king, who, with all his house believed and were baptized at a fountain, since called Patrick's well, around which now stands St. Patrick's Cathedral. Turning northward again, he reached Sailrach, a place whose chief gave him a tract of land, where he built a church and monastic school, around which a town grew which became Armagh, the ecclesiastical capital of Ireland. Nearly all the towns and cities in Ireland arose in the above manner, around the churches and monastic schools which St. Patrick built. He died at Saul, near Downpatrick, March 17, A. D. 465.

Brushing aside the misty legends, Romanish writers

have gathered around him, Patrick, the apostle of Ireland was the most distinguished person of his age. His hymn, confession, and letter to Coroticus against slavery, the doctrines and canons of his Irish churches, exhibit him as a true evangelist of the Pauline type. His Christianity came not from Rome, but Jerusalem, Antioch and Ephesus, through Galatia and Gaul to Britain; so were the three hundred churches, bishops and priests he ordained in Ireland. There was not a single doctrine, called *Romanish*, to be held, or one called Protestant, he did not hold; so were all the churches he founded, with those that followed by the Celtic missionaries in the British Isles and Continental Europe.

### *Columba*

was Ireland's greatest gift to Scotland, as St. Patrick was Scotland's greatest gift to Ireland. Columba, the grandson of King Conal, whom St. Patrick baptized at Downpatrick years before, was majestic in form, impressive in manner and pleasing in address. All that the best schools in Ireland could give, he got, but, like another Moses, he choose the cross for the crown. He was like another Baptist, a burning and shining light amid the darkness of the western isles. With twelve missionary companions he set sail for *Iona*, the Druids isle, on the western shores of Scotland. His mission was to convert the Picts and Scots to Christ, to whom he stood related by blood.

For more than three hundred years the Roman Empire failed to conquer Scotland by the sword. In less than forty years, Columba won the whole country to Christ by the sword of the spirit, the word of God, and by the preaching of his missionaries he also prepared the way for the union of the Scots and Picts in the person of Kenneth MacAlpine, the first sovereign of both races. His mission extended as far north as the Ork-



neys, Hebrides and Inverness; as far south as Ayr, and Alclyde; as far east as Melrose. He was born in Garten, Donegal, December 7, A. D. 521, and died June 9, 597, at midnight on Whitsuntide. He was only presbyter, not bishop, although he ordained presbyters and bishops for all his churches, for, in the Celtic churches, presbyter and bishop formed the same order in the ministry; Angelican and Roman churches to the contrary, notwithstanding. The ancient city of Derry originated in one of his monastic schools, also *Kells*, grew around his cell oratory, a curious stone structure hard by, one of the ancient round towers. Some suppose his remains were brought to Kells, from Scotland. Centuries after his death, the most valuable manuscripts in Trinity College, Dublin, came from the school of Kells as the Psalter of Kells, supposed to have been by Columba, or some of his immediate successors. Such was the sanctity of the man, that his fame was in all the churches, and Iona became the Mecca of Christian pilgrims from all lands, and the burying place of no less than sixty kings of Scotch, Irish, Welch, Saxon, Dane and Norman blood. Iona has also become the Alma Mater of the great colleges of the British isles and Europe. His fallen mantle fell on the ancient Culdees as his faithful followers, who kept the fire burning on the altars of Iona, St. Andrews, Abernethy, Lochleven, Brechin, Dunblane, Kinculdy, Culross and Melrose until the Reformation, when the fires were again enkindled to go no more out for ever.

CHAPTER VI.

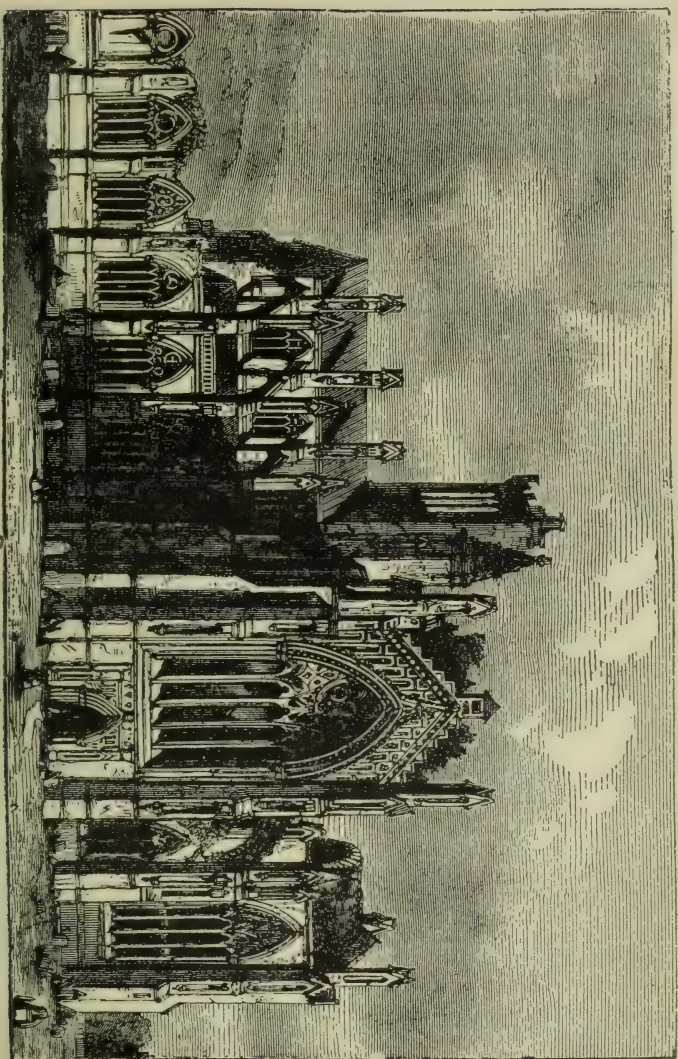
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CONVERSION OF SAXON ENGLAND AND CONTINENTAL EUROPE—CONSTITUTION OF THE EARLY IRISH CHURCH—  
THE CHURCH OF SCOTLAND SIMILAR TO THOSE  
FOUNDED IN ENGLAND AND THE CONTINENT—  
THE STORY AS TOLD BY BISHOP LIGHT-  
FOOT AND COUNT MONTELEMBERT—  
THE MOVEMENT IN ENGLAND,  
GAUL, GERMANY, SWITZER-  
LAND, SPAIN, IRELAND,  
ITALY — LITER-  
ATURE.

In the preceding chapter we have seen how the gospel was preached in apostolic times, by apostolic men in the British Isles. In this we may see the connection of Irish Christianity with that of the last. There was a close relation between the church of Galatia, and the church of Ephesus, where St. John resided, and Smyrna, where Polycarp was bishop under St. John's direction. From the church at Smyrna, Pothinus, who was disciple of Polycarp, led a number of Christians to Gaul to preach in different towns as Lyons, Marseilles, Arles, Armoric, Lerins, Tours. From Armoric, Gaul, Christianity was introduced to Ireland with the Greek language, classics and customs. From that, down to the time of the Reformation, an old building in Trim, Ireland, was known as the Greek Church. In the fifth century, Sedulius kept up the connection by spending much of his time in Greece, and Dobdan in the seventh century was a

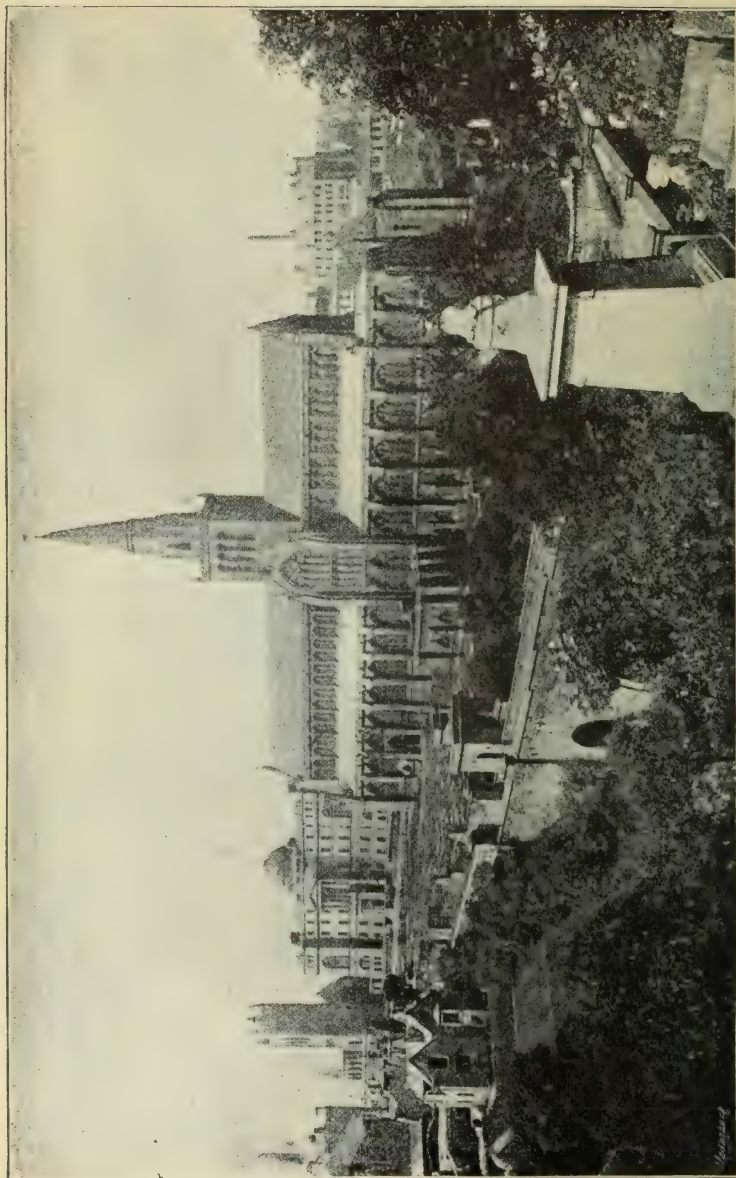
Greek Bishop in Ireland, who subsequently left for labors in Austria. When St. Patrick escaped from slavery in Ireland, he followed his parents, who had moved to Armoric, Gaul, and there under his uncle at Tours, and at Lerins he learned the whole system of the Greek Church. Eastern monasticism, and the Alexandrine form of ministry having twelve elders, he returned to Ireland to preach and found the church there on the Alexandrian system. The constitution of the early Irish church has been a riddle to many. Montelembert gives his view thus, "Episcopal succession remained long unknown or confused, the authority of bishops deprived of all jurisdiction was subordinated to that of the abbots, even when that did not share the Episcopal rank. Patrick had converted a crowd of petty princes, chiefs of tribes or clans. Indeed, all the primitive saints of Ireland were connected with reigning families; and almost all the converted, embraced monastic life. Their clansmen, their dependants followed their example. A prince in becoming a monk naturally became an abbot and in his monastic life, continued as he had been in his worldly existence, the chief of his race or clan."

Church of England writers admit the discrepancy, but cannot explain it on their system. The Romish writers of today are confused and fear to explain it. Montelembert has admitted it above. Presbyterian writers do generally understand it, although they dropped the word bishop in their ministry. The Church of Rome, when invading Britain in the 7th century, would not recognize the ordination of the Scotch-Irish. Pope Adrain IV., in his bull to Henry II., urging him to conquer Ireland, gave as one of the reasons, her non-episcopal ordination. For years after the conquest of Ireland, she would not recognize it. The fact is, the Scotch Churches were founded on the plan of the Alexandrian Church in Egypt, who saw no difference between the elder and the bishop;



MELROSE ABBEY.





GLASGOW CATHEDRAL.

hence their "Elders ordained bishops." This was the system they spread over Europe. Rome destroyed it.

*The Conversion of Saxon England.*

The disciples of Columba, determined to do for England what the founder had done for Scotland, and selected Lindisfarne, of Holy Island, in Northumbria, as the centre of their operations. If St. Patrick and Columba were the apostles of Ireland and Scotland, Aidan became the apostle of England.

"Peace to their shades! the pure Culdees  
Were Albyn's earliest priests of God,  
Ere yet our island of the seas  
By foot of Saxon monk was trod."

—Campbell.

The late Bishop Lightfoot and Count Montelembert have well described this event.

"Iona became now the light of Christendom; for many generations it was the centre of the great evangelistic movements of the time. Paulinus had advanced northward from Kent. Then Iona stepped in, where Rome had failed, some two years after the retirement of Paulinus. Aidan left the shores of Iona and took up his abode in Lindisfarne. Oswald, the king, educated as an exile, naturally sought thence the teacher who should bring his newly acquired kingdom to Christ. The story of Aidan's selection for the work, is too well-known to need repetition here. It is a noble testimony to the character of the man, his simplicity and gentleness, his absolute self-renunciation and his unflinching faith. Never did pure flame of the evangelistic spirit burn more brightly in any man. Then commenced those thirty years of earnest, energetic labor carried on by these Celtic missionaries and their disciples from Lindisfarne, as their spiritual citadel, which ended in the submission of England to the gentle yoke of Christ. Not

Augustine, but Aidan is the true apostle of England. Lest I should exaggerate or heighten the coloring, I prefer to tell the tale not in my own language, but in the words taken from the accomplished writers of the Roman Communion: "From the cloisters of Lindisfarne," writes Montelembert, "and from the heart of those districts in which the popularity of ascetic pontiffs such as Aidan, and martyr kings, such as Oswald and Oswy, took day by day a deeper root. Northumbrian Christianity spread over the southern kingdom. The strain of the divine word thus extended itself from north to south, and its slow but certain course reached in succession all the people of the Heptarchy.

Of the eight kingdoms of the Anglo-Saxon confederation, that of Kent alone was exclusively won and retained by the Roman monks, whose first attempts among the east Saxons and Northumbria ended in failure. In Essex and in East Anglia, the Saxons of the west, and the Angles of the east were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian kingdoms, and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four countries owed their final conversion to the peaceful invasion of the Celtic monks. From Lindisfarne the work spread to Whitby, where Hilda, the daughter of King Edwin became the foundress of the abbey, where she educated young missionaries for the work in Europe, teaching them personally in all the facts of science, the classics and doctrines of theology.

#### *Wales and Cornwall*

became the field of their earnest, and energetic labors, Bangor was reached and a school established with a thousand students and Lancarvan under St. Cadoc and

St. David became renowned schools of missionary learning. "In Wales alone," says Dr. Maclear, "there are no less than four hundred and seventy-nine villages, whose names are derived from local saints of the early British. Cornwall received the gospel from Irish and Welch missionaries. Padstow was called after one of St. Patrick's bishops." "In the fifth century," says the Bishop of Truro, "there came over from Ireland, Christian missionary after missionary, who took up their abode on those coasts. Then came she, who was after called St. Brocka, from whom they had Brega; and St. Ia, from whom they had St. Ives, St. Uny, St. Gythian, and perhaps greatest among them all, St. Peran. They were called in old books, brothers and sisters, because they were all of the family of God. As such they came, and settled along the coasts of Cornwall, and taught the old forefathers of my hearers, 'the way of God.'"

#### *France.*

Into France, the Irish and Scotch missionaries literally poured, from the sixth to the ninth century. Nantz, Tours and Lerins became centres of their operations. Clement and Scott Erigina were retained in Paris by the king to found the new university. Mansuetus preached in Loraine, Fridelinus, St. Wiro, and Fiacre traveled in France. St. Fursey in Austrasia, Flanders, Brabant, Liege and Nomase, and died at Perrone in Picardy, and St. Lievian was martyred near Ghent, Columbanus and St. Gall at Lieuxiul and Burgundy. St. Rumold died as a martyr bishop at Mechlin, and was buried in St. Stephen's church.

#### *Spain*

also was favored with the labors of Sedulius, an Irish Bishop at Oretó. He was a great scholar and commentator, whose notes on the Bible are thoroughly evangelical.



*Germany and Austria*

formed a wide field for the labors of these Scotch-Irish missionaries. Fridolinas and Viator labored long in Germany; Marianus Scotus labored at Cologne, Fulda, and Mentz where he died; Arbogast at Strasburgh, Dissobad, at Dissenburg. Guisauldas, Clement and Sallust were men remarkable for piety and talents. St. Killian is said to have turned nearly all Franconia to Christ; subsequently he became Bishop of Wurzburg, where he died a martyr. Coleman, one of many names in the Scotch-Irish calendar, was the founder of a missionary college at Melick, in Austria, when also he lost his life in his Master's service. Virgilius, Bishop of Salzburg, was the first to teach the world was round, and that we had our antipodes, for which he was imprisoned by Rome. He blazed the way for Columbus to follow in American discovery.

*Switzerland*

was blessed with the labors of Columbanus and St. Gall, and was won from paganism to Christ. They traveled from Balse to Zurich, and St. Gall to Andremat, at the foot of the St. Gothard's Pass, where they built mission colleges, as they had done in Batavia, Belgic, German, the Frankish, Swabian and Bavarian tribes.

*From Iceland to Italy.*

From the icy shores of Iceland to the sunny slopes of Italy, the Scotch-Irish missionaries traveled from the fifth to the ninth century. They appear to be at the head of the missions in Iceland until driven out by the Norwegians, under the reign of Charlemagne. Many of them as scholars went to Italy to the universities there, as Albin to Pavia, Fridegan to Lucca and Pisa and Bologna. At the request of Agilulph and Theodolinda,

King and Queen of Lombardy, Columbanus built his missionary college at Bobbio, among the Waldenses of Piedmont. Of the eight universities in Italy, many of the professors were Irishmen. Scotch-Irish missionaries were thus the builders of the churches and schools of Christendom.

### *The Literature*

of the missionaries and schools embraced nearly all the learning that was in Europe in the Middle Ages. The libraries of Banchor in Wales, and Bangor, Clonard, Kells, Clonmacnois and Armagh in Ireland, Iona and Melrose in Scotland, Lindisfarne and Whitby in England, St. Gall in Switzerland and Bobbio in Italy, had some of the most valuable manuscripts, classics and psalters in Hebrew, Greek and Latin. The invasion of the Empire by the Goths and Vandals, and of the British Isles by the Danes and Normans, destroyed the most valuable, leaving but a remnant behind. Hallam, in his "Middle Ages," says: "I am not aware that there appeared more than two really considerable men in the republic of letters, from the sixth to the eleventh century; John, named Scotus Erigena, a native of Ireland, and Gerbert, who became a pope, under the name of Sylvester II.

## CHAPTER VII.

SCOTCH-IRISH SCHOOLS AND MEDIAEVAL CIVILIZATION—  
IRELAND IN CAESAR'S TIME, AND FOR CENTURIES LATER,  
THE SCHOOL OF EUROPE—TRANSITION FROM PAGAN  
TO CHRISTIAN TIMES UNDER PATRICK—WHERE  
LAWS, LANGUAGE, SCIENCE, GRAMMAR,  
POETRY AND MUSIC ARE TAUGHT  
AND INTRODUCED TO THE  
CONTINENT, ETC.

The foundations of the civilization and greatness of Europe lay in the vast system of schools and colleges, which the Scotch-Irish missionaries planted among her people in Belgium, Gaul, Germany, Austria, Switzerland and Northern Italy.

When Julius Caesar had conquered Gaul and was about to invade Britain, he learned that Ireland was considered a *sacred* island and that many of the sons of Gaul were sent by their wealthy parents to the Druid schools of that island.

To him we are indebted for the first historic notice of the Druid system of priests, bards, schools and sacrifices which the Celtic people brought in their migration from the Orient to the west, which proved to be the same as the Baalic worship of Palestine and Syria in the times of Israel.

The Druid schools of Ireland were, therefore, at the above time the most celebrated in Europe, and for four centuries later, when St. Patrick landed on her shores. On his arrival, his object was to teach the people,

through their teachers, the tribes through their chiefs, the nation through their princes, some of whom he had known in the time of his captivity. With the Druid system he was well acquainted, hence when invited to explain Christianity before the king and priests at the Royal Hall at Tara, the king's daughters and many of the priests and bards became converts.

Some of these St. Patrick sent to teach others in their tribes, while he went everywhere preaching the Word, gathering congregations, building churches, ordaining priests, appointing teachers and establishing schools.

*The Transition of Druidic Schools to Christian.*

As the Druidic schools of Ireland were already famous in the times of Caesar four centuries before; now having become Christian, they became more famous for six centuries later.

Thus for more than a thousand years in her pagan and Christian state, Ireland was the school of Europe and her teachers the lights of the world.

In fact, St. Patrick found this school system ready to his hand and he consecrated it to God for the conversion of Ireland. Under his guiding hand they became the schools of the prophets, like those of Samuel to Elisha.

On the breaking up of the Roman Empire by the Gauls, Goths and Vandals, and of the Eastern Empire by the Saracens, the leading teachers fled with their Latin and Greek manuscripts from Rome, Greece, Antioch and Alexandria to Ireland; hence in the schools of Clonard, Clonmacnois, Bangor and Iona, the writings of the prophets and apostles, Homer, Sappho, Ovid, Aristotle, Martial, Terrence and Virgil were well read and known, while the teaching and translation of the Holy Scriptures formed the principal works. The *languages*,



*science, philosophy and scriptural* exegesis and translations became the daily routine of the school hours. These monastic schools were in many instances thronged by both sexes, whole families attending for instruction, while others gradually grew into cenobite institutions for one sex only, as in later years the schools of Clonard under Finian numbered about 3,000. Those of Kells, Bangor and Clonmacnois averaged about 1,500 each. St. Bridget's school at Kildare had both sexes in separate apartments. See Todd's "St. Patrick," Healy's "Irish Church," and Montelembert's "Monks of the West."

The monastic schools of Iona, Scotland, founded by Columba, were largely modeled after the schools of St. Patrick and Finnian in Ireland, but became much more celebrated in later years through the teaching and the sanctity of its founder and his successors. Kings came to the brightness of her rising; sixty of them sleep in her holy dust, around her ancient buildings. Princes and scholars came from all lands to learn at Iona; Oswald and Oswy, Kings of Northumbria, were educated here. Through her influence all Scotland and Saxon England were won to Christ.

Schools with teachers from Iona, on a smaller scale, were established throughout Scotland as far north as Iverness, as far south as Alclyde and the Roman wall and as far east as Melrose, and on Oswald's return to his kingdom in Northumbria, he asked for a teacher from Iona. Aidan was sent, who selected Lindisfarne, Holy Island, as the centre of his school. The place could hardly hold the crowds that thronged it for instruction. Another rose on the heights of Whitby for the East, to which both sexes gathered, living in separate apartments; over this was placed the Saxon Princess, Hilda, who, following the example of St. Bridget, taught the men theology and the duties of the

ministry, many of whom became bishops in England and missionaries in Europe; the women were free to remain single, or enter married life as they chose. See Montelembert's "Anglo-Saxon Nuns."

It was here that Caedmon, the Saxon youth, under her tuition composed his hymn on the Bible, which was the first poem in the English language. Another monastic school at Jarrow was established, where *Bede* wrote his first "Church History." From the north similar school establishments spread toward the south and over all Saxon England; Wales had her Bangor, Caernarven, St. Asaph, St. David's and St. Ives, in Cornwall. At the death of Columba, Scotland had no less than forty-one monastic schools, twenty-three among the Scots and eighteen among the Picts.

*Columbanus,*

however, became the most conspicuous on the Continent, in establishing monastic schools in Gaul, Burgundy, Switzerland and Italy. Born in Leinster, Ireland, and of Royal blood like Columba, schooled in Bangor, Uster, he started for the Continent; with twelve disciples settled at Annagay in the Vosges Mountains, in an old Roman castle. This proved too small to accommodate the crowds. He started another at *Luxeuil*, and still another at *Fontaines*. From these schools colonies went out to found others in the two Burgundies, Rauacia, Neuestrid, Fontenell, Caux, Jumeges, Brie, Champaign, Roueu, where St. Owen left his name in the beautiful church of that city, Montalacelle, Hautvilliers, Montierender, Laon, Ponthiew, Centule, Omer, Lithen and Reminmont, where were male and female colleges of this rule; Luxeuil alone sent out 620 missionaries to these and other lands.

From Burgundy, Columbanus went to Switzerland, where he left his Irish disciple, St. Gall, to found the

mission school of St. Gall, which ultimately became one of the greatest schools of Mediaeval times. On the invitation of Agilulf, King of the Lombards, and his Queen, Theodelinda, Columbanus crossed the Alps, and founded a school at Bobbio, Pavia, in Italy, which became for centuries one of the greatest schools. Here he taught the crowds that gathered to this hall of science and theology; here he warned the pope against the danger of schism and heresy, and here he won the Lombard King and nation from Arianism to true Christianity. He died at Robbio Nov. 21, 615 A. D., leaving behind him Luxeuil, St. Gall and Robbio, the greatest schools of Christendom. It is probable the Waldensean School at Piedmont, called after the same name, was modelled on the same plan as a school of theology. A century later nearly all the Italian colleges were managed by Scotch-Irish presidents or professors under the direction of Charlemagne, as his own palace school at Aix-la-Chapelle had been.

These schools having been begun under the Mervigian Dynasty, continued to extend under the Carolingian Administration for centuries; later southeast, as far as Gotteneich, Vienna, Ratisbon and Saltzburg; as far east as Skribentium in Balaria, where the Emperor Frederick Barbarossa rested, on his return from the war of the Crusades in the east; as far northeast as Poland and Bohemia. On this side of those, were celebrated schools at Oels, in Selesia, Wurzburg, Nuremberg and Eichstadt, in Franconia, Memmingen and Constance, in Swabia and Erfurt in Saxony, Thuringia, where Luther read the Latin Bible and was awakened in his Irish monastery. The Bible, no doubt, was one of these left by Scotch-Irish monks. On either side of the Rhine from its source at Constance to its mouth at the sea, schools were established at Strasburg, Metz, Mayence, Fulda and Cologne, and what more shall we say of the

universities of Paris, France, Pavia, Bologna, Ravenna, Venice and Lucca, Italy, where some of these men were founders as Clemens and Scotus Erigena, and some presidents or professors.

When glancing at these schools in so many nations, we look at their *character*, their *teachers* and their *teaching*. Again we return to Ireland, where they originated, for the *model* and the plan. As were Clonard, Clonmacnois, Bangor, Kells, so were Lismore, Monasterean on the Barrow, Monasterboice on the Boyne, Glendalough in Wicklow, Innisfallen at Killarney, Iuniscaltra in Galway, Kilmacdough in Clare and St. Bridget in Kildare. Two of these we know were *lay* and *clerical*, Kildare and Monasterboice, and whole families and tribes attended the others to educate their youth of both sexes, and the scholars from foreign lands, who, according to Bede, received tuition, books, food and shelter free. Let Montelembert, the French Catholic historian, explain the system: "The first great monasteries of Ireland were then nothing else, to speak simply, than clans reorganized under a religious form. From this cause resulted the extraordinary number of their inhabitants, who were counted by hundreds and thousands; from this also came their influence and productiveness, which were still more wonderful. There were also trained an entire population of philosophers, of writers, of architects, of carvers, of painters, of caligraphers, of musicians, poets and historians; but above all, of missionaries and preachers destined to spread the light of the gospel, and of Christian education, not only in all Celtic countries, of which Ireland was always the nursing mother, but throughout Europe, among all the Teutonic races, among the *Franks* and Burgundians, who were already masters of Gaul, as well as amid the dwellers by the Rhine and Danube and up to the frontiers of Italy. Thus sprang up also those armies of saints, who



were more numerous, more national, more popular, and it must be added, more extraordinary in Ireland, than in any other Christian land. The genius of the Celtic race found in Ireland a full development; it created for itself a language, a distinctive poetry, worship and cultivation, and a social hierarchy, in one word a system of civilization, equal, and even superior to most other nations."

The system thus described was the same in Scotland, England, and all over Europe, which was vastly different from the modern romance languages. In fact the nations had no schools to go to; hence, were for both sexes. Monks of the West, vide Vol. 111, p. 78.

For two thousand years the foot of foreign foe had never crossed Scotch-Irish soil; the conquerors of the world never conquered here. Professor Zimmer, of Germany, says in his latest work, "*The Irish Element in Mediæval Culture*": "These unsubdued Celtic tribes were reserved for a great purpose to inaugurate the evangelization of Central Europe. When universal crudeness and depravity seemed to have gained the upper hand, and the entire west threatened to sink hopelessly into barbarism, the Irish established several seminaries of learning in their own country; the standard of learning was much higher than with Gregory the Great, and his followers. It was derived without interruption from the learning of the fourth century, from men such as Ambrose, Jerome, and Augustine. Here, also was to be found such specimens of classical literature as Virgil's works, and an acquaintance with Greek authors as well, besides the opportunity of free access to the very first sources of Christianity."

Throughout the world for six centuries there were no such schools as these. In Europe, no such teachers as taught here. Everywhere in palace, court or school, the Scotch-Irishmen were regarded as the representa-

tives of scholarship, polish and politeness. All Europe sat at their feet. In those times a question often asked the educated was, had he been brought up at Bangor, Iona or Luxeuil. When Gregory the Great sent Augustine with forty monks from Rome to convert England, there was not one of them who could read the Hebrew or Greek Scriptures. It was left for the more highly educated missionaries of Bangor, Iona and Lindisfarne to bring Saxon England and Continental Europe to Christ. If such, their *teachers* and their *schools*, what must the teaching be? A glance at this must suffice; the college curriculum that belonged to the larger, may suffice for all as an example. The *languages* were Hebrew, Greek, Latin, Gael, and the romance tongues, as they began to rise on the foundation of the Latin; with these were taught *logic*, *rhetoric*, and the varied grammars. *Music* and *poetry* were highly cultivated, which as professions, came with the harp as an inheritance from the Druid schools and bards of olden time. The poets, bards, historians and annalists were a numerous class in the Irish schools, of which the poems of Ossian, and a vast number of touching and pathetic pieces, heroic and sentimental are found, but sacred hymns and music are found in the "*Lyra Sacra Hibernia*" and "*Leber Hymnerum*," with many tunes in the Gregorian Chant, and the Ambrosian Library in Milan. Astromony and arithmetic were clearly taught.

Philosophy was best exemplified in John Scotus Erigena, who was a star of the first magnitude in his age. *Architecture* and *sculpture* are to be seen in the Celtic arch, the round *tower* and the *stone cross*. The arch improved, led on to the Gothic style, the marvelous round towers, became the models of the beautiful Campaniles of Venice, Florence, Pisa, Bologna and Seville. The sculptured crosses and abbey walls, led on to the far finer art in Rome and Italy today. Many of the

figures formed on the crosses in panelled groups, are Old Testament scenes, and some illustrate the one incarnate life. *Painting* and *caligraphy* as taught in those schools then, are now almost a lost art. There was nothing like the illuminated Scripture manuscripts for beauty, accuracy, coloring then, nothing to equal them now. This highest consecrated art was freely given to the Holy Scriptures; such works as the Psalter of Iona, the Book of Kells, and the Gospels having no equals. Some of those of Iona, Lindisfarne, Kells, Armagh and Bangor may be found in Trinity College, Dublin, those of Bobbio and St. Gall, may be seen in the German universities, and the Ambrosian Library in Milan.

The manuscript copying of the Holy Scriptures for the new schools and churches, every day opening, engaged the work of thousands of scribes. The greatest treasures of the new churches then, were the possession of manuscript Bibles. The Latin Bible of St. Killeen, the Irish martyr bishop, is to be seen in the church at Wurzburg. The glory of a Catholic cathedral today is the supposed possession of some martyr's relics. It was not so with the churches of their fathers. How the mighty have fallen!

Metal work ornamentation, as seen in bronze, gold and silver, of the bells, croziers, shrines and doors of ancient abbies, were all of unequal beauty, only to be found in those schools. They have given place to the Bordeaux tapestries, the frescoes of Fra Angelica, the paintings of Raphael, Correggio and Murillo, the sculpture of Michael Angelo and Canova and the architecture of Brunnelleschi, and the "gates of paradise," of Ghiberti; but in all those schools the Scriptures were daily read and ministerial students taught theology, and the preaching of the Word in the ancient and romance tongues.

*The Civilization Which Followed*

arose from the application of these principles to the social and civil life of the people. The laws of *marriage* everywhere were loose, in the Merovingian Empire from prince to peasant. Like a rock, Columbanus stood against the immoralities, and his missionaries everywhere preached the words of Jesus, "Thou shall not commit adultery." God's judgments fell upon the guilty in high life, the people saw it and feared, and marriage became a holy institution. On this foundation purer families arose, the children were taught, and the youth were gathered for Christian baptism into the schools and churches, and consecrated themselves to God for Christian work in other fields of labor.

The civil life arose on the foundations of the sacred, and the social. Around the school or church on river bank, shady grove or lonely glen, the students came, the worshippers gathered; the village became a town, the town a city, commerce spread, exchange extended from one chain of missionary stations to another, until state was linked to state, and nations converged toward one central power. But before cabinets or parliaments arose, the people received the law from the lips of the priest; the priest was subject of his bishop, the bishop to the abbot, and the *synod* or council ruled over all, and thus the law of God became the model for the law of man. The cities became free, slavery and serfdom vanished and freedom rose enthroned in the laws and institutions of the people.

The king and parliament took their course and their law from the Church. Thus arose Mediaeval and modern civilization. This may be illustrated by a few quotations, Catholic and Protestant, "Thanks to this incessant immigration, Ireland from the fifth to the eighth century, became one of the principal countries in the world, and not only of Christian holiness and virtue,



but also of knowledge, literature, and that intellectual civilization with which the new faith was about to endow Europe. Then, delivered from heathenism and the Roman Empire, Ireland can indeed lay claim to a great past; she can not only boast of having been the birth-place and abode of high culture in the fifth and sixth centuries, at a time when the Roman Empire was being undermined by the alliances and inroads of German tribes, which threatened to sink the whole continent into barbarism, but also of having made strenuous efforts in the seventh and up to the ninth century, to spread her learning among the German and Roman people; thus forming the actual foundations of our *present continental civilization*.”—*Zimmer*.

“Numbers in Hesse and Thuringia were baptized, heathen temples disappeared, wooden chapels were built, where grand cathedrals afterward rose, forests slowly became fields, daylight was let into the marshy thickets, where wolves had lurked, and a holier light broke into savage hearts and homes. A beginning was made for pastors to settle in towns.

The Church was the center of the best society, the name of a kindly priest grew sacred and it was a great day when his classes of children, robed in white, were confirmed by the bishop.”—Montelembert’s “Monks of the West,” Dr. Blackburn.

The links that connect the civilization and the schools of those times with these of today, may be summed up in the statement of a few facts, the conflict that began between the Roman monks and Scotch-Irish missionaries in Britain in the seventh century, was transferred to the Continent in the eighth, and continued until the twelfth. In the tenth century, the Bishop of Rome claimed to be universal bishop. The kings that rose on the ruins of the empire drank of the wine-cup of fornication. The Scotch-Irish were soon sup-

pressed, their teachers scattered, or shut up in prison, while others perished at the stake. Rome became universal in power and dominion, the witnesses were slain, their testimony ceased, the Scotch-Irish beacon lights were extinguished, then followed the night of the Dark Ages. Centuries rolled away. The Waldenses light their lamp, "Lux in tenebre," at the burning bush of Columbanus' school in Bobbio. It shines amid surrounding darkness from Alpine heights down the valleys along Italian shores. The doctrine of antipodes as taught by Virgillias, becomes the beacon light of Columbus, and America was discovered. The initial lettering of the Scotch-Irish manuscript suggests the movable type too, and the printing press is founded. Fitzralph, Regent of Oxford and Archbishop of Armagh, preaches again the true gospel as the fathers taught it. He is summoned to Rome, but dies at Avignon on the way, but his words reach Wickliffe, Huss and Jerome of Prague, and the dawn of the Reformation begins. A young Saxon monk deeply penitent, enters a Scotch-Irish monastery in Erfurt, reads a Latin Bible the Celtic monks left there; he is awakened to a new religious life, writes his faith on the church doors of Wittenberg, the people read, all Europe awoke. Luther's theses were but the gospel the Scotch-Irish missionaries preached centuries before. The Reformation spreads. The witnesses arise from the dead and ascend to the high places of Church and State, the tenth part of the great city falls, and churches, schools and colleges stand where once the old schools stood. Wittenberg, Heidelberg, Halle, Prague, Leipsic, Munich, Berlin, Kiel, Balse, Zurich and Geneva, become schools of the Reformation, Bangor and Clonard give place to Trinity, the Royal University and the Queen's colleges in Galway, Belfast and Cork, Ireland. Iona gives place to the four universities of St. Andrews, Aberdeen, Edinburgh and Glasgow in Scot-

land. Lindisfarne, Whitby and Malmsbury, in England, give place to Durham, Cambridge, Oxford and the London University.

The Irish Bishop Berkley, helps to build *Yale* in America, the Tennents and Witherspoon founded Princeton College in New Jersey, Bishop Hurst and friends started the American University in Washington. The first college in Illinois was founded by the first bishop of American birth and Irish descent, McKendree. The first theological seminary in America was founded by the late Dr. Dempster and Mrs. Garrett, at Evanston, Illinois, round which has grown the Northwestern University with its 1,500 students. The first female college in America was founded by the late Dr. Charles Elliott, the renowned Irish linguist, author and editor. The great McGill University of Montreal, with its attached denominational colleges was founded by the same people. The Toronto University and Victoria College were founded by the same people, the Scotch-Irish. Dr. Ryerson was the founder of the vast system of free schools from Ontario and Manitoba to the Pacific Coast.

### *The Early Irish Church,*

not Rome, is the mother church of Christendom. It is well known that three Celtic Bishops help to give us the Nicene Creed, which was received by all the Celtic churches. Professor Harnach, one of Germany's greatest scholars, has lately shown that the present form of the Apostle's Creed was the one held by the Gallican and Scotch-Irish churches, in their baptismal services introduced by the Scotch-Irish missionaries to the Frankish nations and by them through Charlemagne to the church at Rome, where the emperor made the bishop pontiff, and temporal ruler of Rome. The pope, having thus exchanged earlier and, less Arian form of the creed, received it; the reformers in the Reformation adopted it

and so it has become one of the creeds of Christendom. "The same is true of the Athenation Creed, which originated among the same people and was introduced to Rome in the same manner, at the same time, and by the same emperor," so says Professor Harnoch.

The ritual of baptism, the Lord's Supper, and burial of the dead as held in the Protestant Churches of today in their present form, belongs to the Scotch-Irish churches.

The dual order of the ministry, instead of the trine, regarding the bishop and elder as same order, the Diaconite another, they received from the eastern and Alexandrine churches and according to the Scriptures and the Presbyterian abbot, who, with the elders consecrated the bishops for Episcopal work and superintendence of the churches. This system of ministry, the Scotch-Irish missionaries ordained in all their island and continental churches. Rome destroyed it, but the churches of the Reformation adopted it and so it now prevails among all the Protestant Churches of Christendom, except the Anglican, who are divided in opinion about the orders. These were the Scotch-Irish missionaries, the builders of the mother church and schools of Christendom. See part fourth, chapter third.



## PART II.

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# Builders of the British and Colonial Empire.

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## CHAPTER I.

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SCOTCH-IRISH AGENCY IN THE MAKING OF ENGLAND, AND  
SAVING EUROPE FROM ARIANISM, MOHAM-  
MEDANISM AND SLAVERY.

In describing the home of the Scotch-Irish, reference was made to England as the larger of the British Islands. In climate, soil and situation they are almost alike, only it stretches farther east and south. In mineral resources of copper, coal, tin, lead and iron, it excels any other portion of the globe. Its piscatorial wealth is almost equal to its agricultural. For beauty and strength of situation it excels.

“This royal throne of kings, this scepter'd isle,  
This earth of majesty, this seat of Mars,  
This other Eden, demi-paradise,  
This fortress built by nature for herself,  
Against invasion and the hand of war,  
This happy breed of men, this little world,  
This precious stone set in the silver sea.”

—Shakespeare.

American tourists in crossing over, do well to purchase tickets for the English and Irish railroads at 852 Broadway, New York, which will take them to all parts of the British Isles. The Eastern and London and Northwestern lately ran a trial trip from London to Aberdeen, 560 miles, at the speed of 75 miles per hour, the highest ever made. The great Southern and Western, the Midland and the Northern meet Ireland's wants.

### *Britons.*

The ancient Britons were closely allied in kith and kin to the Gael of Galatia, Gaul, and Scotland, and the Celts of Ireland. Originally they came from Armenia, with part of the ten lost tribes, and Phoenecians from Syria, having the same language, laws and religion.

### *Conquest by the Romans.*

It was aid rendered by the Britons to their kin in Armoric, Gaul, that led Julius Caesar to invade Britain, which took a century to conquer, and two more to hold it. The greatest defeat the Roman army ever met was by a woman, Queen Boadecia. After slaughtering ninety thousand Romans, she drove the remainder to the shores of Kent. Had she been well sustained she would forever have saved her country, but failing in help, she was defeated and perished later with her daughters.

Brann and Caractacus also failed to save their country after a brave defence, and Rome reigned in Britain for two centuries longer, giving the island, language, law, government. Yet the island was but a Roman camp, worse when the Romans left it.

### *Becomes Christian.*

The defeat of the Roman army by Boadecia and the subsequent defeat of Caractacus, and his captivity in

Rome, roused the attention of the Roman world to Britain. Caractacus, freed by the Emperor Claudius, became a Christian, and returned to Britain with Christian teachers. Claudia, one of the family, marries a Roman Senator; another, Linus, becomes first Bishop of Rome; both are greeted in St. Paul's last epistle to Timothy, 2 Tim. 4:21. From this time, Christianity spread rapidly through the British tribes, extending to many of the Roman soldiers and colonists, who had settled in the cities and centers of the island, so that in the third and fourth centuries, British Bishops superintended the work and went as delegates to the General Councils of Arles in 314, and Nice in 325.

During the terrible persecutions of Diocletian over the Empire, Britain had quiet, because of Constantius' rule over Spain, Gaul, and Britain, of which he was Caesar.

The British race having given the first Bishop, Linus, to Rome, now gives the first Christian Emperor and Empress to the Empire. They are yet to consecrate the Empire to Christ, give the first great navigator to the world, the great Reformation, and the first Protestant King and Queen to England. The Welsh are to-day the most religious people in the world.

*The Roman Empire Converted Through British Agency.*

Constantius' Caesar has married the beautiful British Princess, Helena, a descendant of Caractacus, secured the loyalty of Britain to his throne, and became favorable to the Christians, as she was one. It is said his palace in York was turned into an oratory of prayer, where Christian Bishops prayed and preached. Constantius dies, and Constantine, his son, born in Britain ascends the throne of the Empire, after the decisive battle of Malvern Bridge, in which the British troops and Gaulic horse won for him the victory. It was also

at this time he saw the vision of the cross, with the words "By this conquer." The Empress Helena goes with her son to Rome, and becomes the power behind the throne; Christian laws are passed, heathen temples close, Christian churches open, pagan priests are silent, pagan gods fall from their lofty pedestals, Christian preachers preach, and the people follow them to their churches. The Empire is revolutionized and becomes Christian instead of pagan. Helena passes to her reward, Constantine dies, his sons reign over the Empire. In another century the Empire, not faithful to its high mission, goes down before the invasion of Goth, Gaul and Vandal.

### *The Saxon Invasion of Britain.*

Roman troops are withdrawn from Britain to defend the Empire at home. The Scots and Picts from over the Roman walls, the British call to their aid; the Saxons, who drive out the Picts and banish the British to Wales, take possession of the country and divide it among themselves into seven principalities called the Heptarchy, who ceasing to fight with the British, fight among themselves, polluting the land as a dark mass of wretched paganism, threatening to devour one another. Who shall save this people, and win them to Christ? The British Christians cannot do it, but they can furnish one that will. Man's extremity becomes God's opportunity.

### *The Scotch-Irish Missionaries.*

About the time the Roman troops were called home, a British youth was born on the banks of the Clyde; his name was Patrick, his mother was a devout Christian, his father and grandfather were clergymen in the British Church. This youth, two sisters, and a large number of the youth of both sexes were seized one day on the banks of the Clyde by Nial, Irish King and sold into slavery in



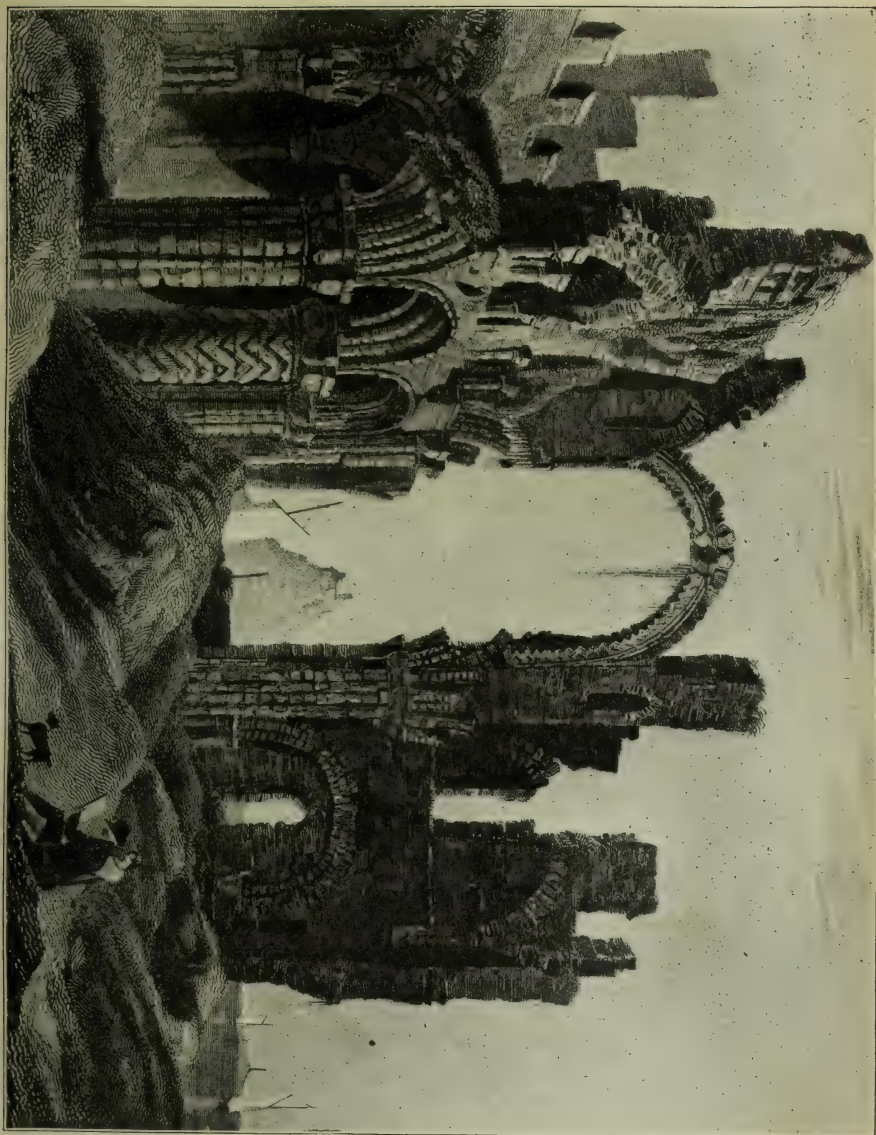
Ireland. Milehu, an Irish chief, bought Patrick to tend his flocks on the Antrim Hills. Patrick was then about sixteen; although attending Christian schools in Scotland he was not converted until in slavery. On the Antrim Hills he sought and found salvation. At the end of six years he escaped, returned to his parents, went again to school to prepare himself for the ministry. In the vision of God he felt called to preach to the Irish nation; taking twelve missionary companions with him, he landed in Ireland, preached at Tara to the King, Druids and priests, won them to God and in thirty years won the nation to Christ with bishops, priests and churches and died in A. D. 465, mourned and lamented ever since as the apostle of Ireland.

*Columba, the Apostle of Scotland,*

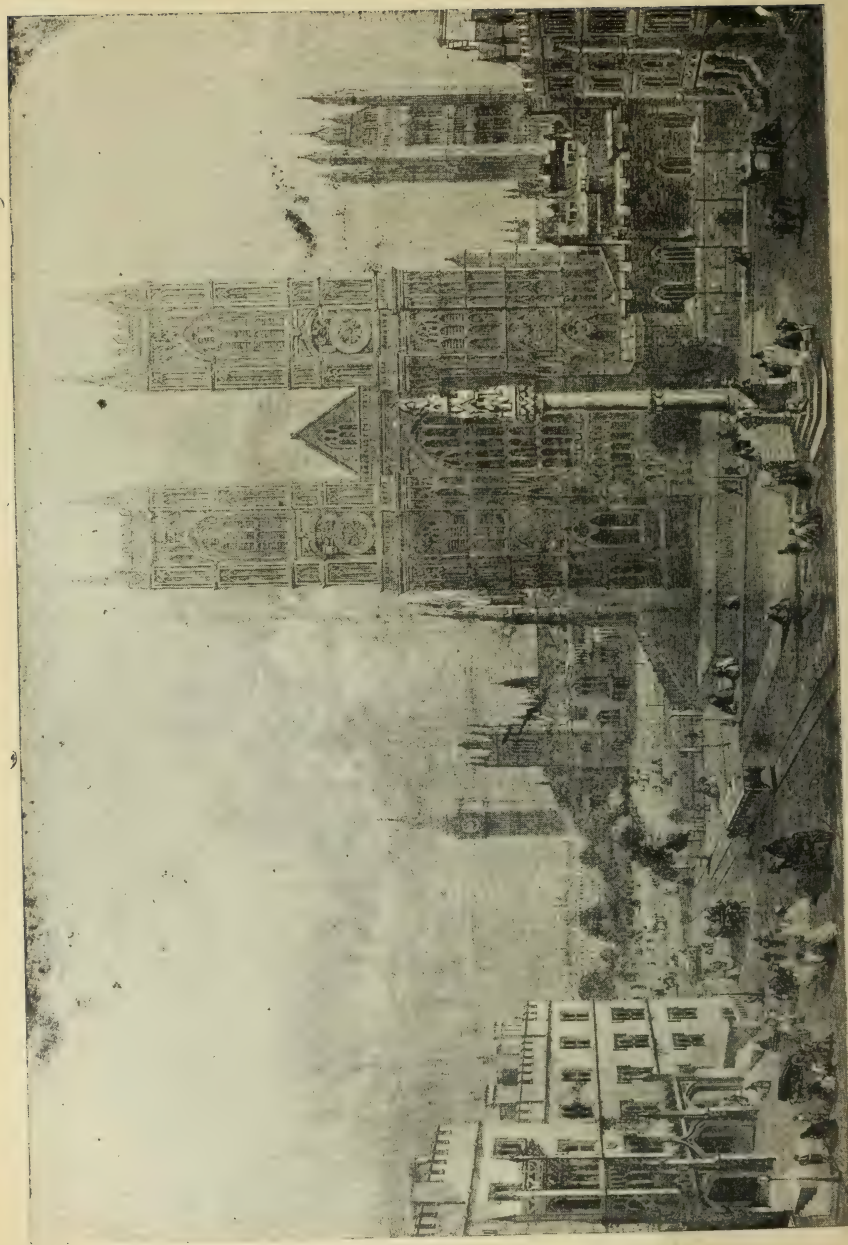
was of the royal family of Nial. His parents and grandparents were baptized by St. Patrick, and himself was graduated in the best schools in Ireland, then the best in Europe.

*The Battle of the Books—The Irish Nation Fights Over the Bible Psalter.*

Would they do it now? While Columba was visiting his friend, Finian, and his school at Moville, he borrowed Finian's Psalter and copied it. Retaining the copy, he returned the original; Finian demanded the copy, Columba refused to give it. The matter was referred to the synods, the synods referred it to the King of Leinster; the King decided against Columba, saying, "To every cow belongs her calf." This was the first edict for copyright, and prepared the way for what followed. About this time a clansman of Columba was slain at his feet, by men of the King of Leinster. Columba appealed to his clan for battle, who de-



ABBEY OF LINDISFARNE.



WESTMINSTER ABBEY.



feated the Leinster men at Cooldrumie near Sligo, where three thousand men were slain; Columba decided to go on a foreign mission. Finian went to an Italian church and college, where he became popular as a college professor and preacher, while his school at Moville became absorbed in the larger one in Bangor, Antrim.

Columba took twelve missionaries with him to Scotland, fixed his mission school at Iona, revisited his cousins, the Kings of the Picts and Scots. The kings, the priests, the Druids and the tribes, heard, believed and received the gospel and in thirty years, the nation the Romans could not conquer, was won to Christ. Columba dies, but his mantle falls on his successors, and his school at Iona becomes the Alma Mater of the leading colleges of Europe.

*Rome's Failure—Aidan's Success As the Apostle of Saxon England.*

About the middle of the sixth century, Gregory the Great one day was passing through Trajan's Forum and saw in the slave market several youths for sale, who were beautiful in feature, face and form, stopped to enquire what race they were of, "Angles," was the reply. "Angles," said Gregory, "they look like angels, and ought to be with the angels. What country are they from?" "Deira," said the slave owner. "Deira," repeated Gregory, "it means saved from the wrath of God through the mercy of Christ. Who is their King?" "Ella," was the answer. "Ella," said Gregory, "means Allelulia, the praise of God, which must be sung in that country by those people." Today some of the most popular chants in English churches are the Gregorian chants he formed. His heart was set on the conversion of England. About the time that Columba died in Iona, Augustine landed with forty monks on the shores of Kent, visited King Ethelbert and Bertha, his Christian Queen.



The King heard, was baptized, and gave St. Martin's Church at Canterbury to the missionaries. Paulinus was sent to Northumbria to commence a mission there, but his patron king was slain and he fled back to Kent, whose missionaries were discouraged and their mission a failure; scarcely reaching the limits of the Kentish shore, where first the Saxon landed.

*The Heptarchy,*

or seven states were at war with each other, and the people were still sunk, as a mass in the darkest paganism. Who shall lift them up? The King of Northumberland had fallen in battle. His sons, Oswalt and Owsy, fled to Iona for safety. There the youths were taught the Christian religion, believed and were baptized, and when their father's foe had fallen, their people called them back. Oswald, the elder was chosen king, and he sent back to Iona for a missionary to preach to his people the salvation he found at Iona. Aiden was sent, the King gave him Lindisfarne Island for his mission school, and took him with him to preach to his people the King interpreted; chiefs, priests and people listened, believed and were baptized; more missionaries came from Iona to assist Aiden; soon all Northumbria became Christian. The work swept on over the other principalities to the shores of Kent and Sussex, until the Heptarchy became one English Kingdom, with one king, one church, having the same language, laws and government. The English language was first reduced to grammar and taught by the Scotch-Irish missionaries in the monastery of St. Hilda, where English literature was born. Schools and churches were built in various parts of England, from York to Canterbury, and from Lindisfarne to London. "A new civilization followed; they taught the children, developed the land, dried the swamps, irrigated the fields, felled the forests, bridged

the rivers. They schooled the eye, and the ear, and the hand of the child, who learned from them the thousand mysteries of colors and sounds, and how to use the tools of the sculptor, and the painter and the architect. They kept alive the respect for law, in an age of general lawlessness; the memory of civil order and peace in the midst of anarchy, the reminiscences of Hellenic culture in a rough and barbarous society.”—*Donahoe*.

Around the schools and churches grew the towns and villages; out of the church, the guild and the borough, came liberty and civilization. It was not the Roman Church that Christianized Saxon England, but the Scotch-Irish missionaries. As the late Bishop Lightfoot has well said in his “Leaders of the Northern Church,” “Not Augustine but Aidan is the true apostle of England. Northumbria bore the chief part in the making of the English Church, as she did likewise in the making of the English state. This was the golden age of saintliness, which England would never see again.”

Oswald and Aidan went to their reward in heaven. Another king arose who knew not Joseph. Rome stepped in once more, offered the wine-cup of her intoxication to the Saxon Kings; they drank it. The Scotch-Irish missions were suppressed, the witnesses were slain, and Rome takes the place of Patrick and Columba.

It was the same Scotch-Irish agency that saved England from Saxon paganism that saved

### *Continental Europe*

from paganism, Arianism, Mohammedanism and slavery. Before England was invaded by the pagan Saxons, Gaul was submerged by the pagan Franks; in both cases the early Christians were almost overwhelmed by the flood of paganism, until the Scotch-Irish missionaries came to

their rescue by planting Christian schools and churches over Europe. Scarcely had paganism disappeared when

### *Arianism*

from the east through Byzantine Kings and Gothic teachers, introduced it to the west. In vain the Nicene Council and Creed lifted up the banner until Athanasius came west to Treves, then St. Martin of Tours; Hilary of Arles, Honorat and Vincent of Lerius, Patrick of Ireland, Columbanus of Italy, fought the system in their creeds, schools, and churches. What is called the Athenasian Creed was their production. For force of thought, sublimity of language and beauty of expression on the divine and human nature of Christ, it has scarcely an equal; grand monument of the Gaulic and Scotch-Irish churches. When Columbanus went to Italy he found Arianism everywhere among the Lombards, from the king on the throne to the peasant in the cottage, but by earnest argument he won the Queen Theodelinda, then the king, chiefs, churches followed, and his school at Bobbio, later, Pavia, remained as a bulwark until the heresy vanished.

### *Mohammedanism.*

Against the teaching and inroads of the Saracens, the Scotch-Irish schools and churches spread like a network from Iona to Scribentum in Bulgaria close to the Bosphorus, and from Italy and Vienna in the south to Poland in the north. It was at these schools and churches that the Christian army of Charles Martel was brought up, that defeated the Saracens at Tours, and still later the Mohammedans at Vienna under John Sobieskie and his Polish army, thus saving Europe and the west. Otherwise, the Koran might have been, as Gibbon said, "The text-book in Rome, Paris and Oxford." Had the Scotch-Irish missionaries been permitted to en-

ter the Byzantine Empire they would have saved it from defeat, Arabia from the false prophet, and Jerusalem and Palestine from the Saracens.

Mrs. Rundle Charles in her "Early Celtic Missions," pages 258, 260, beautifully contrasts the lives of Mohammed and Columban, and the moral forces of the latter, that defeated those of the other at Tours and Vienna, thus sums them up:

"It was not until a century after 732, that at the Battle of Tours in France, Columban had helped to restore and rekindle to the fervor of the Christian faith. Charles Martel at last drove back the devastating tide of Moslem fanaticism and conquest, by a way he knew not, against forces he could not see. Columban was led to marshal the forces of his king for a battle of which he could not dream."

Protestant Ireland of today has lost nothing of the missionary spirit of her fathers in giving up to martyrdom twelve of her children, whose martyr cries before the throne, have wrung the death knell of paganism in China, and will open ports and homes to the gospel as preached by the successors of St. Patrick, Columba and Columban.

### *Slavery*

was everywhere in the world when Christ came, but as His gospel spread, the slave power began to break before its spirit. Paganism and Mohammedanism still retain it, but will both go down with it in their final fall.

St. Patrick's bitter experience of it, enabled him to drive it out of Christianized Ireland, Columba out of Scotland, Aiden out of Saxon England, and Columban and St. Gaul out of Europe, leaving the Reformation to complete what they had begun.



CHAPTER II.

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LEADERS OF CIVIL LIBERTY—SCOTLAND AN UNCONQUERED  
COUNTRY—ALEXANDER II. DIED CHILDLESS—BALIOL  
APPOINTED TO THE THRONE THROUGH EDWARD I.  
OF ENGLAND AS ARBITRATOR—EDWARD IM-  
PRISONS BALIOL AND INVADES SCOTLAND  
—WALLACE STEPS FORWARD TO SAVE  
HIS COUNTRY, WINS THE BATTLE  
OF STERLING, IS TAKEN, CON-  
DEMNED AND EXECUTED—  
HIS MANTLE FALLS ON  
BRUCE, THE RIGHT-  
FUL HEIR.

Scotland never was a conquered country. The Scotch-Irish never were a conquered people. The conquerors of the world could never subdue them. The Roman walls of Hadrian and Severus are evidence of that, while France and England, and the rest of Europe had their villians and serfs who were sold with the land. "There were never villians or peasant serfs in this country," says Thiery.

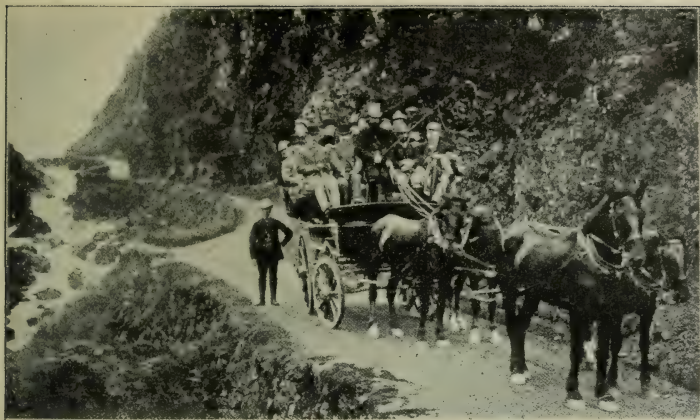
The reason for this is that Scotland never wanted leaders under the providence of God to defend her rights, and to win her battles. Agricola, the Roman General, drove the Scots and Picts back to the foot of the Grampian Hills. Galcicus, the Caladonian General, met him with these words, addressed to his army, as recorded by Tacitus, "He calls the Romans plunderers of

the earth; to spoil, to harass and to butcher, they call government. They make a solitude and call it peace. He shows the condition of the conquered people, exhausted by tribute, stripped of the grain that they had sown, compelled to make pathways through the woods, to drain the marshes, to dig mines for their oppressors. The Romans were jealous of their liberty and security, and led against them an army, compounded of many nations, Germans, Gauls and Britons, who had been much longer the enemies than the slaves of the invaders." To this address, thirty thousand warriors listened, but before the sun went down, ten thousand lay slain upon the battlefield. Galcicus led the remnant to the mountain glens for safety. Agricola retired and the Romans never conquered Scotland. The Saxons and the Danes made many an inroad, but were absorbed in the native clans, or retired in defeat. The Normans by marriage with the kings and the noble families of the kingdom, introduced much Norman blood, language, laws and customs, but never ruled the country. The first Edward of England bent all his forces to conquer the country he had first tried to steal from its lawful heirs; he failed, and died in the failure. His descendants could not hold it, the Stuarts united the crowns of the two countries in the person of James I., who was by birth and blood Scotch-Irish. It was not until the two parliaments of the people met and formed the union which made both Great Britain. Since the union, Scotland has trebled her population, and more than quadrupled her wealth and her resources. The builders of her commonwealth were the leaders of their country, the bulwark of the people.

Alexander III. died childless in 1285, leaving nine competitors to the throne, all of whom were near relations. These agreed with the Scottish barons to appeal the case by arbitration to Edward I. of England, who

decided in favor of John Baliol as the son of the eldest sister, who was crowned at Scone as their lawful sovereign. But from that decision, Edward I. claimed suzerainty over Scotland, and demanded the surrender of the leading fortresses of the country for him to garrison. To this the Scotch nobles and people objected. Edward then invaded Scotland and drove the Scots before him, took, garrisoned the leading fortresses and cities of the kingdom, made Baliol and his son prisoners, subsequently released them. Baliol died in France in 1314.

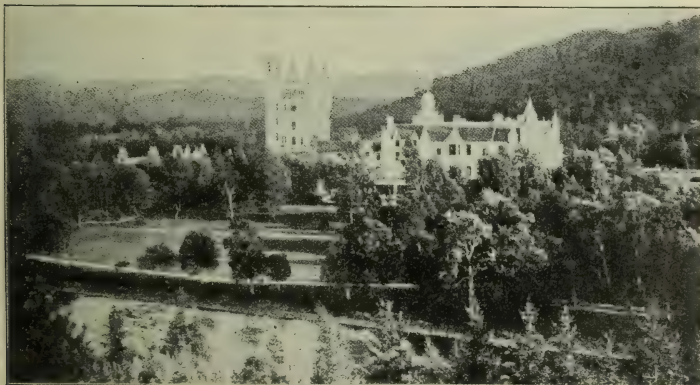
It was in the absence of the Scottish King while prisoner, that Sir William Wallace rose to defend the country and drive back invaders; that he drew the sword. Perhaps no age and no country has exhibited a greater patriot and national hero than William Wallace, whose life was a series of romantic feats of valor. He was the son of Sir Malcolm Wallace, Knight of Ellerslie, born about 1276; his mother was daughter of Sir Reynald Crawford, sheriff of Ayr. He was highly educated under an uncle who was an ecclesiastic. In early life he witnessed the savage cruelties of Edward's English soldiers and resolved, like another Moses, to deliver his people and his country from their cruel hands. He took up arms in the name of the absent king, Baliol, and for his home and native land. He was a man of princely stature, Herculean strength, noble bearing and courageous spirit. He drew around him a band of men like himself, suddenly attacking the English convoys and foraging parties on whom he swept with eagle swiftness. Sometimes in disguise he visited the garrisoned towns and learned the strength or weakness of their defences. The fame of his successes drew around his standard Sir Andrew Moray, Sir William Douglas, Sir Robert Boyd, Alexander Scrimger, Roger Kirkpatrick, Hugh Dundas, Sir David Barclay, Adam Curry and Sir John Graham and their followers. Then



"THE PASS OF MELFORT" A GOOD SCOTCH WHEELROAD.

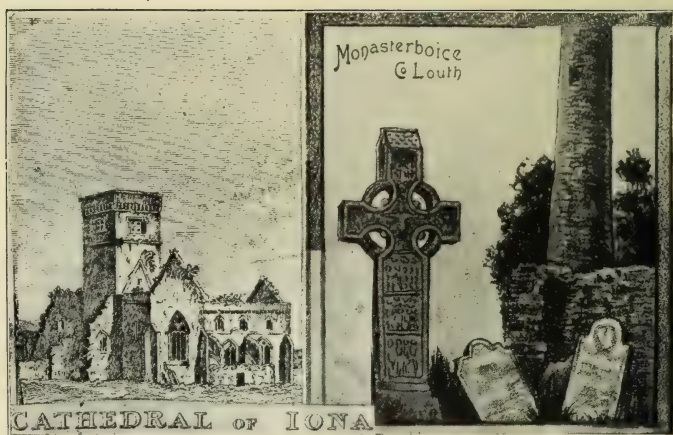


"ABBOTSFORD" FROM THE RIVER.



"BALMORAL," THE NORTHERN HOME OF QUEEN VICTORIA





## SCOTLAND AND IRELAND.

victories swept over Ayrshire, Clydesdale and Lennox. Sir William Heslop, the English sheriff of Lanark, put to death the heiress of Lamington, who was Wallace's sweetheart. With thirty of his followers, at midnight he avenged the death of his betrothed by slaying her murderer, drove the garrison from the town, and put the people in possession. In revenge for the murder of his uncle, Sir Raynald Crawford and other Scots, he marched to the English cantonments at Ayr, set fire to the barns and tents of the foe, and stayed not his hand until he had slain 500 of them. He marched to Glasgow, took the town, banished the English Bishop; thence he went to Scone, banished the judge and held the ancient seat of royalty. From here he went into the Highlands and to his standard gathered the Steward of Scotland, Alexander Lindsay, Sir Richard Loudin, the Bishop of Glasgow, and young Robert Bruce, who drew his sword with Wallace in the cause of freedom. While Edward I. was preparing for a war with the French in Flanders, he received the news of these disasters to his cause in Scotland. He hastened forward an army of above 50,000 strong under Warren, Earl of Surrey, and Cressingham, the treasurer. From the siege of Dundee, Wallace at the head of an army of 40,000 Scots marched to meet them. They met at the bridge across the Forth near Sterling; Wallace waited for the foe to get half way on the bridge when he commenced the attack, which resulted in great slaughter to the invading army. He burned their tents and their standards and the rest fled back to England. Wallace took nearly all the forts and reconquered the country, of which he was afterwards elected Regent of the Kingdom by the nobles in the absence of their captive king, Baliol, who was still held a prisoner in England. Shortly after, through the treachery of two Scottish nobles, he was captured in his bed on the night of August 5, 1305. He

was led to Dunbarton Castle, thence carried to London in manacles and chains, and on Monday, August 23, was arraigned for treason in Westminster Hall. To Edward and the Court, Wallace said, "I cannot be a traitor for I owe him no allegiance. He is not my sovereign, he never received my homage, and while life is in this persecuted body he never shall receive it. To the other points whereof I am accused, I freely confess them all. As governor of my country, I have been an enemy of its enemies, I have slain the English, I have mortally opposed the English King. If I or my soldiers have done injury to the houses or ministers of religion, I repent of my sin, but it is not of Edward of England that I shall ask pardon." On that day he was condemned to be executed. He was dragged at the tails of horses through the streets of London, to the gallows at Smithfield, where, after being hanged a short time, he was taken down yet breathing and disemboweled. His head was struck off, and his body divided into quarters; part fixed on London bridge, part to the bridge of New Castle, his right foot to Perth and his left to Aberdeen. He bore his fate with bravery that secured the admiration of his enemies, and his name will be held in everlasting honor by the true-hearted friends of freedom, in every age and country; while the name of Edward I. of England, will go down the centuries with abhorrence and execration.

*The Bruce of Bannockburn.*

When Wallace was in the Highlands, among those that gathered to his standard was the younger Robert Bruce, grandson of the claimant to the throne. It was then that Wallace urged him to take up the cause of Scotland and redeem his country and become its king, as he was next of heir. When Wallace fell, his mantle appeared to fall on Bruce. The Baliols were either

captive in the hands of Edward, or had retired from the struggle. Bruce's father died in 1304, urging his son to assume his rights to the crown and leaving him his estates in Aunandale and Cleveland. Earl Comyn, of Badenoch, was his cousin and a claimant; to him Bruce revealed his plan for recovering their country; each pledged the other to secrecy, but shortly after, Comyn betrayed the plan to Edward I., and as a consequence, Comyn was slain by Bruce on the 10th of February, following. This forced matters to an issue. Edward prepared for war and Bruce for defence. Two months later he was crowned King of Scotland at Scone by the Bishops of Glasgow and Aberdeen. It was the hereditary right of Duncan, Earl of Fife to perform the ceremony as the descendants of Macduff; while he hesitated on account of Edward, Isabella, his sister, hastened to Scone in the rights of the family, and two days later crowned the king with her own hands. After the coronation by the bishops, Edward I. raised another army for the reconquest of Bruce and Scotland. This was led by Pembroke and Percy; a battle ensued in the woods of Merwin, at which Bruce and his little band were defeated and fled to the wilds of Athol, where they lived the lives of outlaws. From here he went to Aberdeen to meet his queen, only to retire before an English force to the mountains of Bradalbane. where he was again defeated by the Lord of Lorn and the Macdugall Clans, thence he retreated to the west of Ben Lomond where he concealed himself in a cave, till the danger passed. Sending the queen with his brother Nigel, to Kildrumie Castle, he pushed his way with Sir James Douglas and thence he retreated to the west of Ben Lomond where he received aid from Malcolm, Earl of Lennox and Angers of Isla, the Lord of Kintyre. The winter he spent with his little band of followers on Rathlin Island, on the shores of Ireland.



*A Legend, or a Fact.*

It was while here one morning as Bruce lay in bed thinking whether he should give up the deliverance of Scotland or go as a Crusader to the wars of Palestine, looking up to the roof of his Irish island cabin, he saw a spider hanging on a thread of its own spinning, trying to swing itself to an opposite beam in order to weave its web across the space between the beams; again and again it tried and failed, until it reached the sixth failure, reminding Bruce that he for the sixth time had endeavored in as many battles to free Scotland and failed. Looking still on he saw the creature on its gossamer thread swing the seventh time and succeeded in fastening its thread to the opposite beam and wove its web across the space. A new thought flashed on Bruce's mind, a new resolution took hold of his heart, a new purpose of perseverance was formed. He will try the seventh time to deliver Scotland; he tried, he won; his daughter Majory, the wife of Walter Stuart reigns in her descendants on the Anglo-Scottish throne. Whether the incident referred to be legend or fact, it has its lessons. Nature, insect and animal life, is full of them, "Go to the ant, thou sluggard," "Behold the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like unto them." From that moment Bruce decided to try again. In his absence, the King of England pursued with relentless cruelty the adherents of Bruce. The Castle of Kildrumie was taken, Nigel Bruce, the king's brother, was hanged, the queen and her daughter were sent to an English prison, with his two sisters. The Countess of Buchan was suspended in an iron cage, because she put the crown on Bruce's head. Bruce's estates in England and Scotland were confiscated, and himself was excommunicated by the pope. Hearing of these disasters, Bruce sailed to the Isles of Arran with 300 men. In the spring of 1307,

he descended on his estate in Carrick, and at midnight took his paternal castle, putting the garrison to the sword. It was about the time he lost his other two brothers, Thomas and Alexander, who were made prisoners and hanged. While English reinforcements were pouring into Scotland, Bruce shut himself up in the fastnesses of Carrick. His enemies employed blood hounds in pursuit of the fugitive king. One night he and his little band crossed a stream pursued by the enemy, whose approach was heralded by the bay of blood hounds. Bruce stood, spear in hand, waiting their approach; they crossed in single file, the first man on horseback received a spear thrust from Bruce and fell, so fell the next and the next with their dead horses forming a rampart for the king and their followers to fight behind. The enemy retreated leaving fourteen dead behind them; shortly after, Sir James Douglas again came to his aid, and they surprised an English encampment, slaying upwards of an hundred men. On the 10th of May, 1307, Bruce pushed into the districts of Kyle, Carrick and Cunningham, met an English force of 3,000 men under Pembroke, with only 600 men, whom he formed into squares to receive the attack of foot and horse of the enemy. It was at Loudonhill; the squares unbroken, now turned on the enemy who broke and fled in all directions. He was the first to form the square, which Wellington followed at Waterloo centuries later. It was the achievement of genius and one of the turning points in Bruce's life. Three days later he encountered another host under the Earl of Gloucester, and defeated it with great slaughter. At this time Edward I. was on his death bed at Carlisle; when the news of Bruce's victories reached him, summoning all his force, he put himself at the head of his troops and marched for Scotland; but the hand of death was upon him, four days later he died at Burgh upon sands, and his spirit passed to a

companionship in hades with Herod, Tamerlane and Genghis Khan. Edward was buried at Westminster and his son, Edward II. failed to follow the advice of his father to conduct the war in person, but left it to the Earl of Pembroke. In the meantime Bruce and Douglas took the fortresses of Argyle, Inverness, Forfar, Brechin, Aberdeen, Jedburg and Western Highlands, including Dumstaffnage, the castle of the Lord of Lorin, who swore fealty to Bruce. After this he led a foraging army into England, devastating the northern provinces. This aroused Edward II. to raise an army of above 100,000 men to invade Scotland, the largest army that ever trod its shores. Against these Bruce could only raise about 30,000 men. The English army advanced toward Sterling. The Scottish army under Bruce selected Bannockburn; taking the command himself, aided by his brother Edward Randolph, Earl of Moray and Douglas, who took separate divisions; on the hill above the plain were about ten thousand camp followers hid among the trees, who when the English attacked the Scots holding there, these camp followers with sheets and blankets attached to poles, began to move down to the aid of the Scots. The English army frightened, broke and fled, leaving thirty thousand slain upon the field. Two hundred knights, seven hundred esquires and twenty-seven barons, of the flower of English nobility fell there that day, the 24th of June, 1314. The English King, Edward II., barely escaped on a swift horse, abandoned the conquest of Scotland and returned with the shattered remnant of his army to England. A few years later, 1328, the English King, Edward III., and his parliament recognized the independence of Scotland and Bruce as King. The pope who had excommunicated Bruce now turned to bless him, the wife and sisters of Bruce were released from prison and returned to Scotland. Peace between the nations was sealed by the marriage of David, King

Bruce's son, to Joanna, King Edward's sister. Bruce, the greatest warrior of the age, and the greatest of Scotland, died universally lamented on June 7, 1329, in the fifty-fifth year of his age and twenty-third of his reign. His heart was buried at Melrose and his body at Dumfermline Abbey. His brother Edward fell in battle in Ireland, and his son David married Joanna, daughter of Edward III., who died childless and his daughter Majory married Walter Stuart, whose son Robert, came to the throne after the death of David II. as next heir. Thus the Stuarts became the founders of a long line of kings, the last of whom was James II. of England and VII. of Scotland. The crown then passed to the female side of the house and is now represented in Queen Victoria.

"Thus did Robert Bruce arise, from the condition of an exile hunted with blood hounds like a stag or beast of prey, to the rank of an independent sovereign, universally acknowledged to be one of the wisest and bravest kings who then lived. The nation of Scotland was also raised once more from the situation of a distressed and conquered province to that of a free and independent state, governed by its own laws, and subject to its own princes. They never afterwards lost the freedom for which Wallace had laid down his life, and which King Robert had recovered, not less by his wisdom than by his weapons."—Scott. Two centuries later, under James IV., many of the Scotch had fallen with their king at Flodden, in an attempt to invade England. A century later the two nations became united under one crown and a Scotch Prince.



## CHAPTER III.

THE REFORMATION AND THE MARTYR HEROES OF SCOTLAND  
IRELAND PREPARES THE WAY FOR THE GREAT REFORM-  
ATION—BEGINS AT ERFURT IN AN IRISH COLLEGE—  
REACHES SCOTLAND—A MORAL EARTHQUAKE  
—THE WITNESSES ARISE FROM THE DEAD  
—THE MARTYRS, HAMILTON, HENRY  
FORREST, THOMAS MILLS, GEORGE  
WISHART, CAMERON—THE  
MARTYRS OF THE  
COVENANT.

The Church of Rome introduced by the royal families of Scotland was an alien church to the masses of the people. The spirit and the teaching of Iona still lived in the glens and mountain solitudes, amid the altar fires of the Culdees. According to Cardinal Bellarmine, the writings of Richard Fitzralph, Ex-Chancellor of Oxford and Archbishop of Armagh, Ireland, in the fourteenth century had much to do with the Protestant Reformation, as his writings fell into the hands of Wickliffe. Cited to appear before the pope at Avignon, he died before his case was decided. He was a deeply devoted man, and opposed the monks. Wickliffe, who read Fitzralph's writings, was born in Northumbria, the scene of the triumph of the Iona missionaries in the seventh century, pays back to Scotland the gospel received from them, in the first English translation of the Bible, which spread everywhere among the people; the

result of which was the increase and union of the Culdees and Lollards. The writings of Wickliffe were carried by an English Queen to Bohemia and led to the great Reformation under Huss and Jerome of Prague, who had also studied in Oxford.

But the Reformation was born in a Scotch-Irish monastery. Professor Zimmer tells us that of the twelve Irish monasteries still standing in the thirteenth century, that of Erfurt in Germany was one where stood the ancient university, then the greatest in Germany, and the Augustinian Convent, both the creation of Scotch-Irish missionaries. All this may be startling news to the reader, but it is a historic fact. Into the university John Luther sent his son, Martin, to study for the law, where he spent four years and took his college degree. Losing his friend, Alexis, by sudden death, young Luther bade adieu to the world and rushed into the convent, where after fasts, prayers and night vigils, he obtained the forgiveness of sins, was appointed professor in the new university at Wittenberg; on his church doors he published his theses and all Europe awoke.

In Scotland at the time of the Reformation the higher Catholic clergymen were so corrupt as to be lampooned by the ballad singers in the fairs and markets.

Cardinal Beaton sought the highest government offices for his illegitimate children, but could sit at his palace window gazing with satisfaction on the burning martyr, George Wishart, whom he had condemned to the stake. A short time later, returning from the marriage of his illegitimate daughter, he was murdered in his palace room and his body flung out through the same window. But the night of the Dark Ages was passing swiftly away. The dawn of a new day, of printing, of maritime discovery, began. The slain witnesses

arose from the dead and were ascending to the heaven of place and power, in Church and State.

"This that Knox did for his nation, I say we may really call a resurrection as from death. It was not a smooth business, but it was welcome surely, and cheap at that price as life is. The people began to live, they needed first of all to do that; Scotch literature and thought, Scotch industry, James Watt, David Hume, Walter Scott and Robert Burns, without the Reformation, would not have been."—Carlisle.

This was a great earthquake, moral and political, and the third part of the city fell. The voice of Luther and the Reformation rang over Europe. A large number of Scottish clergy became obedient to the faith; St. Andrews, the ancient seat of learning, had taken the place of Iona. The seat of a university and a cardinalate became the centre of the new movement. Knox, a priest and college preacher, became the most active. The ancient university and lords of the congregation went over to the Reformation; the universities of Aberdeen, Glasgow and Edinburgh followed. Most of the leading cities, towns and parish kirks became Protestant. Tyndall's New Testament had a vast circulation. The people read, believed and turned to the Lord; a great company of priests and friars went everywhere preaching the Word. The first martyr, Patrick Hamilton, a man of great learning, manly beauty, royal blood, and abbot of the church, one of the first reformers, was seized by Archbishop Beaton and burned at the stake in front of Salvator's College; his last words were, "Lord Jesus, receive my spirit."

The dry wood cracked, the flames rose high,  
One groan from the breathless crowd,  
But a voice came from the mantling flame,  
As a trumpet clear and loud,  
"How long, O Lord, shall this darkness brood,

How long wilt thou stay thine hand?  
Now gather my soul to rest with thee,  
And shine on my native land."

*Henry Forest,*

a Benedictine monk was the second martyr of St. Andrews burned before the Abbey Church; both perished in 1533.

*George Wishart*

was the next to follow. He was burned at the castle gate in 1546. He was a young man of princely stature, great learning, deep piety, a great preacher who drew thousands to hear him. To have to give to the poor, he fasted one meal of three, and one day of four. His death roused the nation against the persecution.

*Thomas Mills*

was an aged priest above four score years, who went through the country preaching the Word; tied to the stake, as the faggots began to blaze around him, he said, "As for me I am four score and two years old, and cannot live long by the course of nature; but a hundred better shall rise out of the ashes of my bones." The people rose in revolt, the lords of the congregation appealed to the regent against the bishops. A monument in St. Andrews commemorates the martyrs.

*The Martyrs of the Covenant.*

The St. Andrew martyrs already referred to, perished under Mary of Guise, the queen regent, and mother of Mary, Queen of Scots. She was also sister to the Duke of Guise, the arch-conspirator of the Bartholemew massacre. She wanted to do for Scotland what her brother had done for France. When James, the son of Queen Mary, ascended the throne of the two kingdoms,



he believed in the divine right of kings, and divine origin of Episcopacy. Believing that the latter was necessary to the former, he attempted to introduce Episcopacy into Scotland, against the wishes of the Presbyterian Church established by law. What he failed to do by persuasion, his sons Charles I., Charles II. and James II. attempted to do by force at the loss of thousands of lives; then arose, "The Solemn League and Covenant." The struggle lasted for years, and ultimately drove the Stuarts from the throne never to return, and made Scotland still more Presbyterian in form of church government. It is said, besides the martyrs, 18,000 persons were slain by these persecuting tyrants and their minions.

From the heights of the Castle of Edinburgh, there may be seen the Church of the Grey Friars and its spacious yard in which was signed "The Solemn League and Covenant." After a national fast on the morning of February 28, 1638, there gathered there that day, men from Inverness and the Western Highlands; men from Fife and Midlothian; men from Ayrshire and the plains of Gallaway, from Clydesdale and the Lowlands. From the four universities and the leading cities, from abbey, kirk and school, came they in thousands. A table was spread amid the tombs of their fathers; on this was placed the covenant parchment for signatures. After prayer the oath was taken with uplifted hand. The first to advance and sign was the Earl of Sutherland. Many barons, lairds and burgesses followed, ministers and their congregations followed these, some signed with their own blood, hand grasped hand, many wept aloud, a great shout went up. It was like the meeting of Samuel with the elders at Shechem. Copies of the covenant were carried all over Scotland to every village and kirk. It was the pledge of a nation. Amid the surging waves of war and devastation that followed under Charles II. and James II. thousands of lives were lost, but "The

Solemn League and Covenant" stood as the "Magna Charta" of Scotland, and lives today in the Church of the Covenantors. Under the persecutions that followed the covenant, one party rose in arms to resist the persecutors; these were called the Cameronians, from their intrepid leader, Richard Cameron.

*"Cameron,"*

says Professor Blakie, "had an extraordinary fascination while living, and his renown has not died away during two centuries that have elapsed since his death. There is a halo round his name in the region of religion, like that round Robert Burns in the region of poetry and song." He was a man of fine appearance and of extraordinary gifts as a preacher; driven from the churches, outlawed by the crown, he was forced to address the thousands who followed him in the forests, glens and mountain sides. He denounced Charles II. as a perjured man, to the nation, and usurping the place of Christ in the church; therefore there was no more obedience due him from the people. For this statement there was a price set upon his head; and yet his doctrine was the true one in reference to a free church and a free state. A generation later the people rose and drove the tyrant Stuarts from the throne, fulfilling Cameron's teachings and for which he lost his life. He was the true father of the American Revolution. At Hyudbottom among the hills of Lanarkshire on a Sabbath in May he preached one of his last sermons from "Ye will not come to me that ye might have life;" ten thousand people gathered around him, aged men, women and children crowded close to him while the young men kept armed watch outside of the host. His pulpit was a rock, the people were moved to loud sobbing and weeping. The sermon was one of marvelous power; another, a few days before his death on July 8, 1680, he preached at Carluke from Is.

49:24-26; while speaking, his face shone like the face of an angel. From the first verse of the chapter from which his text was taken, "Listen, O Isles, unto Me," the preacher in his introduction gave those prophetic forecasts of the mission of Scotland which he said was destined to Christianize the world. He fell at the Battle of Airmoss a few days later, in July, 1680.

*Donald Cargill*

was another of the covenant preachers, who with four other martyrs, was hanged at the cross in Edinburgh July 27, 1681.

*James Renwick,*

the last of these martyr preachers, witnessed the martyrdom of the above and returned to gather the scattered flocks from the wolf of persecution, when he was apprehended, condemned and hanged in Edinburgh, February 17, 1688. His last words were, "I shall soon be above the clouds, then shall I enjoy thee, and glorify thee, O my Father, without intermission, forever." Eighteen thousand had perished in this "killing time." Before a few months more rolled around, the tyrant, James II., was a fugitive from his throne, never to return.

*The Cameronian's Dream,*

by Heslop, part of which we quote, may well close this chapter.

"In a dream of the night I was wafted away,  
To the muirland of mist where the martyrs lay;  
Where Cameron's sword, and his Bible are seen,  
Engraved on the stone where the heather grows green;  
And far up in heaven, near the white sunny cloud,  
The song of the lark was melodious and loud,  
And in Glenmuir's solitude, lengthened and deep,  
Were the whistling of plovers, and bleating of sheep."

"But, O there were hearts cherished far other feelings,  
Illumed by the light of prophetic revealings;  
Who drank from the scenery of heaven but sorrow,  
For they knew that their blood would bedew it tomorrow.  
'Twas the few faithful ones who with Cameron were lying  
Concealed 'mong the mist where the heathfowl were crying,  
For the horsemen of Earlshall around them were hovering  
And then bridle reins rang through the thin misty morning.

"Their faces grew pale, and their swords were unsheated,  
But the vengeance that darkened their brow was unbreathed;  
With eyes turned to heaven in calm resignation,  
They sang their last song to the God of salvation.  
The hills with deep mournful music were ringing,  
The curlew and plover in concert were singing;  
But the melody died, 'mid derision and laughter  
As the host of the ungodly rushed on to the slaughter.

"The muskets were flashing, the blue swords were gleaming,  
The helmets were cleft, and the red blood was streaming;  
The heavens grew dark, and the thunder was rolling,  
When in the netwood's dark muirlands the mighty were falling.  
When the righteous had fallen, and the combat was ended,  
A chariot of fire through the dark clouds descended,  
It's drivers were angels on horses of whiteness,  
And its burning wheels turned on axles of brightness.

A seraph unfolded its doors bright and shining,  
And dazzling like gold of the seventh refining;  
And the souls that came forth of great tribulation  
Have mounted the chariots and steeds of salvation.  
On the arch of the rainbow the chariot is gliding  
Through the paths of the thunder the horses are riding,  
Glide swiftly bright spirits, the prize is before ye,  
A crown never fading, a kingdom of glory.  
'Twas a dream of those ages of darkness and blood,  
When the minister's home was the mountain and wood,  
When in Wellwoods' dark valley the standard of Zion,  
All bloody and torn, 'mong the heathen was lying."

—J. Heslop.



## CHAPTER IV.

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THE SCOTTISH CHURCHES, FROM THE REFORMATION TO THE  
JUBILEE OF THE FREE CHURCH—KNOX, BRUCE,  
WELCH, RUTHERFORD, DIXON, GUTHRIE, LIVING-  
STON—THE SECESSION CHURCHES AND THEIR  
MINISTRY—THE EXODUS AND JUBILEE OF  
THE FREE CHURCH—THE CONGREGA-  
TIONALISTS, BAPTISTS, WESLEY-  
ANS, CATHOLICS—MISSIONS.

The name of Knox and the Scottish Reformation stand inseparably connected. No man had ever done more to bring it about than he; educated at St. Andrews, ordained a priest, and appointed chaplain to the garrison and castle, where he received the gospel, he became a preacher of marvelous power. It is said he often spent whole nights in prayer and his great cry was "Lord, give me Scotland, or else I die." At the siege of St. Andrews the French took him prisoner, made him a galley slave; escaped, he spent a while with Calvin in Geneva, where he fully formed his plan of church government for Scotland on the Presbyterian form; was invited to England, became acquainted with Latimer and Cranmer, was made chaplain to Edward VI. with the offer of a bishoprick, which he declined. He returned to Scotland and preached before the lords of the congregation in June, 1559, that memorable sermon on the cleansing of the temple, when at the close of a three days' service, the lords and congregation rose, tore down the images, overthrew the altar of the mass, and established Protestant

worship in St. Andrews, the castle and the abbey church. The scene at St. Andrews was speedily duplicated in ten thousand places throughout Scotland. Summoned twice into the presence of Queen Mary to explain certain statements, under his appeal she was affected to tears, but would never come to hear him or any of the reformers preach. His style of preaching at first slow, became vehement at the close of his powerful appeals. He laid the foundation of the great school system that has made the Scotch the most intelligent people, and best educated of any nation. He enlarged the privileges of the four universities in Aberdeen, St. Andrews, Glasgow and Edinburgh. He returned to Edinburgh, and in 1572 preached on the St. Bartholomew massacre. His last sermon on "the cross" was most effecting. His second wife was the daughter of the Earl of Ogiltree. He died November 24, 1572, and was buried in St. Giles' cemetery. His residence still stands as a memorial on High street on your right as you go up to the castle. Among the great preachers that followed Knox, we mention a few who were the builders of the Scottish Church.

*Robert Bruce,*

son of Sir Alexander Bruce of Airth, was related to the royal family of the same name. His father designed him for the law and political life, but he chose the ministry of the Word. A man of majestic appearance and great learning, he was elected moderator of the General Assembly in 1588. He was one of Scotland's greatest preachers. Wherever he preached, crowds attended his ministry. The story so often told of others, had really its origin with him. He was preaching at Lambert Kirk, when before the afternoon sermon he was late in coming, and the people were gathering; an impatient laird sent his servant to see what was delaying him; the servant returned, saying he heard him

talk to some other person in the room, saying he would not let him go unless he would go with him, but the other person did not speak and he did not know who the stranger was, and did not wish to disturb them. The preacher soon returned and preached a sermon of great power. Bruce died some time after with his finger on the text, Rom. 8:28. He said that was his faith.

*John Welch,*

of Ayr, was another of the master builders of the Church of Scotland. He was son-in-law to Knox; when minister of Ayr, it is said he spent almost the third of his time in prayer, sometimes whole nights, as was the custom, in those times of strife and danger, with many of the reformers. He attended a session of the General Assembly, which was forbidden by the king, and was banished from the kingdom. In France he was useful in the conversion of others, even of some priests. The King of France admired his courage and gave him liberty to preach what his own king denied him in Scotland. He returned to London. His wife sought an interview with the king to get her husband restored. On learning she was the wife of Welch and daughter of Knox, the king said, "The devil never made such a match as Knox and Welch." "Very likely," said she, "for we never asked his leave." The king said he might return if he would submit to the bishops. Holding up her apron, she said, "Please, Your Majesty, I had rather catch his head there." Welch never returned, but died in a foreign land, "Seeking a city out of sight, whose builder and maker was God." When forced to leave his native land, Nov. 7, 1606, a great crowd gathered round them at 2 A. M., in the morning; after prayer and singing the twenty-third Psalm, they wept and parted, he, never to return.

*Samuel Rutherford*

was another of those extraordinary men, whose praise was in all the churches, a polished shaft in the Master's quiver, a burning and shining light, regent of Edinburgh University, commissioner to the Westminster Assembly, London, professor in St. Andrews University, where he wrote those marvelous letters as if from Beulah Land, that have made his name famous among the churches ever since. At the restoration in 1660, he was deprived of his professorship and cited to appear before Parliament, but a summons came from a higher court and he passed home to glory, with these words on his lips, "Glory dwelleth in Immanuel's land." When pastor of the church at Anworth, he once said to his people, "Your heaven would be two heavens to me; your salvation two salvations to me."

*David Dixon,*

was pastor of the church at Irvine, where his people held up his hands in prayer, resulting in marvelous success. He was a gift from God to prayer like another Samuel; professor of divinity successively in Glasgow and Edinburgh. He published a commentary on the Psalms, and was the author of that ancient hymn that has come down to us:

"Jerusalem my happy Home  
Name ever dear to me."

The original may be found in Barnes' Notes, on Rev. 21.

*William Guthrie,*

of Fenwick, was another of those apostolic men, who gave himself wholly to the ministry of the Word and of prayer. Converted under the ministry of Rutherford, while a student at St. Andrews, he gave his patrimonial



inheritance to his youngest brother, while he and three others brothers entered the ministry. It was said, in his parish of Fenwick, he established prayer in every family, and in every family were fruits to his ministry. He died young, at the age of forty-six.

*John Livingston*

was one of the greatest revival preachers of Scotland. His first work was in Ireland; persecuted by the bishops there, he sailed for America, but was driven back toward Scotland by storm; preached at Stranraer, later at Ancrum. Invited to take part at a communion service at Kirk of Shotts, having spent most of Sunday night in prayer, while preaching next day from Ezekiel 36:25, "Then will I sprinkle," etc., the power of God fell on the people and as a result of that sermon, 500 souls professed religion.

"That another experience," says Professor Blakie, "taught Livingston, that for spiritual impression in the pulpit, it was as necessary for the heart to be prepared as the head. His great aim was to get his own soul so saturated with truth, so pervaded by the spirit of love, so absorbed in the great work of drawing men to God, that his preaching should be like rivers of living water from the very center of his being." Livingston was banished to Holland by the king and died there while preparing a Polyglot Bible for the churches. Such were the men and the means that built up the churches of Scotland.

It has taken three centuries or more for the Scottish Church to pass through three great conflicts, the last of which is not finished yet. The first was the anti-popish trial, which it conquered in 1567, when the church by law became established, the second was anti-prelacy which it conquered in the revolution of 1688, the third was anti-patronage which it has not conquered yet, but

is on the eve of final victory. On the disestablishment of the Catholic Church in Scotland, a large portion was given as life pensions to the priests, another portion was given to the newly established Presbyterian Church, another portion went to the support of education, which was to have been increased from the funds that supported the ex-priests until their death. But the lords coveted these ecclesiastical lands and took possession as the ex-priests died. On these estates were several churches of which the lords became patrons against the protest of them, while the presbytery and congregation supplied the ministers. In the union of 1702, the church was secured in its choice of ministers, but in the reign of Queen Anne, a law was passed in the British Parliament which took the power of electing ministers from the parish councils and vested the right in the crown and lay patrons, against the protest of the churches. Soon the patrons, whether crown, duke, or earl, presented their friends to the church livings, men whose piety was doubted; the congregations objected, and the presbyteries refused to ordain, or sanction, and this led to secession after secession from the Church of Scotland, until today the number of Presbyterian ministers and churches outside the establishment, are far greater than those within.

The first secession dates from 1733, when Revs. Ebenezer and Ralph Erskine, two of the most popular ministers, went out with their congregations and grew into the United Secession Church, which in 1847 had four hundred congregations. In 1752 another secession took place, called the Relief Church, under Rev. Thomas Gillespie, which grew to an hundred and fourteen congregations in 1847, when it united with the above secession church and now forms the United Presbyterian Church of Scotland. To this church have belonged some of the most gifted sons of Scotland, as writers and preachers,

as the Erskines, Browns, Lawson, Dick, Anderson, King, Ker, Cairns, Eddie. This church in its declaratory act explanatory of the Westminster confession places itself where all Presbyterian churches ought to be, on the five points of Calvinism, and where they can stand with Methodist and Congregational Churches.

*The Free Church of Scotland*

secession, which took place in 1843, was the greatest and last of all. It was almost a church leaving a church, a disruption. In 1834, the Earl of Kinnoull presented a minister to the Church of Auchterarder in Perthshire, whom the congregation rejected and the presbytery refused to induct.

In 1839, another case of inducting a minister to the Church of Marnock, involved seven ministers of Strathbogie, which lasted before the courts and assemblies until 1841-2. The cases at last came before the House of Lords, which decided in favor of the lay patrons, and that the congregations had no legal standing in the choice of their ministers; a more infamous decision was never given. A few years later the lords revised their former action, but it was too late. It was now seen there was no help in the establishment. The adverse decision of the lords roused the church and nation to the most intense excitement. The non-elective peers felt no responsibility. Their office was hereditary. If the nation was not on the brink of revolution, the church was, they felt betrayed by the crown and the patron; sermons, addresses, pamphlets reached the ear and the eye of the people, "To your tents, O Israel," "Arise and depart, for this is not your rest," were watch-words from pulpit to pew, from pastor to people; they felt they had no home there and prepared to leave this Egyptian bondage. History affords no instance of a people making so large a sacrifice for conscience sake. The General Assembly

met on the 18th day of May, 1843, in Edinburgh. Dr. Welch, the moderator, preached that morning in St. Gile's Church, and announced what was going to happen. He then proceeded to St. Andrews Church where the assembly was to meet, took his place in the moderator's chair in gown and bands, opened the assembly with prayer; the church was crowded, the members resumed their seats. The crown commissioners entered. The moderator again rose and announced the fact of leaving the church of their fathers, and the reason for it, in a strong protest. He handed the protest to the clerk at the table, bowed to the royal commissioner, lifted his hat, walked out; Chalmers and Gordon joined him. Above two hundred ministers followed; three hundred more met them on the outside and two hundred licentiates. Arm in arm they walked through Hanover street to Cannonmills. Thousands lined the streets on either side, old men wept, young men shouted, women and children looked out of the doors and windows. They reached Tanfield Hall where the first assembly of the new free church met. Dr. Chalmers was elected moderator, Welch sat by his side, the new church was organized with four hundred and seventy-four ministers, two hundred probationers and one hundred theological students, from the universities. The "Disruption" was a great fact; seven hundred and fifty-four congregations went with them, £200,000, \$1,000,000 was at once contributed to aid in the new movement, the foreign missionaries cast in their lot with them, with them were the greatest preachers, and the brightest scholars of the nation and the sympathy of the people.

*Leaving the Manse.*

The Sabbath preceding the assembly, they worshipped for the last time in the old kirk, looked at the pulpit, the pew, the seats, where their fathers sat, the



font where themselves were baptized, the tables where they handed round the sacramental cup.

In Corner's painting of the first assembly, Chalmer sits in the moderator's chair, Hugh Miller, on the right at the bottom, is seen with a plaid over his shoulder as he takes notes for the "Witness" on the crown of his hat. The fine faces of the large assembly indicate intelligence, resolution, piety.

"Leaving the Manse," by the same artist, is a most touching scene which followed the assembly. It is a small country kirk among trees. The youth of the Sabbath school are come to say farewell to the pastor and his family. The elders, their wives and members are waiting with uncovered heads, the wagon in the distance is ready. The manse is on the right, first are seen coming out the pastor with his aged mother leaning on his arm, four children come next, and last is seen "the mistress of the manse," the faithful wife locking the door of the house she was to leave forever. The daughter of the manse is seen standing behind her taking a farewell look, next she is seen tired and thirsty, drinking of the brook in the way. Deputations visit England, the Wesleyans everywhere open their churches and their hearts to the ministers, gradually contributions come so large and liberal that new kirks and manses take the place of the old. Fifty years roll away, it is the year of jubilee to the free church. Again the General Assembly meet in Edinburgh on the fiftieth anniversary of the disruption. It is May 18, 1893. They went out having nothing, in five months they raised \$1,000,000 for churches and manses. Never did a people make such a sacrifice, never did God so honor the sacrifice they made. On gathering at Edinburgh May 18, 1893, Dr. Smith, the gifted, genial, poet preacher, was elected moderator, and well did he receive in touching tones the deputations who came with congratulations from England, Ireland,



# EUROPE

English Miles  
0 100 200 300 400



France, Switzerland, Holland, Belgium, Australia and America. None were received with more cordiality than the Wesleyans. Fifty years before, they went out having nothing, they return with more than a million worshipers, one thousand congregations, three hundred and fifty thousand communicants, eleven hundred ministers, three theological colleges and an income of \$3,250,000, £650,000, and prosperous missions in India, Africa, Syria, Palestine and Arabia. But where are the men that led out this "Sacramental host of God's elect," where are Welch, Chalmers, Gorden, Guthrie, Candlish, Thompson, the three Bonar brothers, whose hymns are sung in all the churches, the noble Miller, the able "Witness," for the truth, and Swanson, Pastor of the Isles, who, denied a place to build a church on, built a yacht, called the "Betsy," in which as a floating manse and kirk, he lived and preached, as he sailed among the islands? These all with many others who had turned many to righteousness, are gone to a better world, "To shine as the stars forever and ever."

But the old Established Church out of which the Free Church came, has still some brilliant preachers left and a goodly membership. Her Majesty, Queen Victoria, when residing at Balmoral Castle, attends and communes with the church, and has made some of its ministers her chaplains, as the late Norman Macleod. At present the English ministry are pledged to disestablish the old Established Presbyterian Church, which is inevitable. Then the brethren of these divided churches may come together again without any lay patronage to separate them.

The Congregational Church in Scotland originated largely in the revival meetings of Whitefield, when he visited Scotland a century ago; still later from the evangelistic labors of the Haldane brothers, who were wealthy laymen, who did much to revive the ancient



evangelistic spirit of the fathers. This church had many noble and distinguished ministers, of whom were Drs. Wardlaw and Lindsay Alexander, more than a hundred congregations belong to this body.

The Baptists in Scotland have never flourished as their brethren in England, yet a goodly number are gathered into this church. The Wesleyans at an early date under Wesley, entered Scotland, but their progress has been slow until the last few years, when they appear to increase very considerable in every city and town.

The Catholics have but a small showing in Scotland as compared to what they once were, or even with other churches. Their largest numbers are in the diocese of Glasgow and the manufacturing towns, and these are mostly from Ireland. A century ago there were many among the Highland Scotch and isles of the west, but even these have been largely won over by Presbyterian missions in the Gaelic language. All these facts lie behind the forming of the Scottish character, out of which has grown the greatness of the race and nation.

## CHAPTER V.

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WEAVING THE WARP AND WOOF OF CHARACTER—RACE,  
CLIMATE, POLITICAL AND RELIGIOUS ELEMENTS IN  
THE FORMATION OF CHARACTER—FERGUSON, TAYLOR  
—BURNS' COTTER'S SATURDAY NIGHT—THE MEET-  
ING OF BURNS AND SCOTT—SCENES OF  
BURNS' LIFE AND DEATH.

"In weaving the warp and woof of Scotch-Irish character, the race elements that enter in must be considered. We have seen how the Scots, coming over to Scotland from Ireland, ultimately absorbed the Picts and gave a new name to the nation. They were already closely allied in race origin to the Britons. In the Danish invasions, many of the Danes and Norse settled in the Lowlands and along the coasts, leaving their names in Firth and Forth along the rivers. When the Scottish Kings formed matrimonial alliances with the Norman reigning families in England, thereby introducing the Church of Rome and Norman customs and manners, then began the great cathedral churches and abbeys. This paved the way for the invasion of Scotland by Edward I., yet the Dane and the Norman that had settled before in Scotland, fought with the Scotch against the Norman invader. The savage cruelty of Edward delayed the union of the two nations for centuries; even the Church of Rome in the Mediaeval Age did much in transforming the Saxon Heptarchy into an English nation, and the Scottish clans into national unity.

Israel in Egypt was unfit to form a great nation in Canaan, without the forty years' training in the wilderness. Winter frosts and summer suns are necessary to the growth of forests, trees and fertile crops; so are the sunshine and the shadow, the calm and storm to the growth of vegetable and animal life. So are the storms of revolution necessary to bring out the character in stronger traits and greater unity. The early teaching of the Celtic missionaries, that of the Culdees in later times, and the spiritual forces of the Reformation of the sixteenth century took such hold of the masses of the people, as to form a striking national character. It began with the priests and college professors, reached clans, the chiefs and the people, leaving the Church of Rome a mere shadow of what it once was. Even to-day, with the large influx of the Catholic Irish, who fled from the famine to the manufacturing cities of Scotland, adding nearly half to the native adherents, only give them one-twelfth of the population. The long persecution begun under Mary of Guise, the regent, continued under Mary. Her son and grandsons purged away much of the dross, but the grand system of schools introduced by Knox and the reformers gave to the youth of the nation the privilege of acquiring a high education at little cost, and made the people a book-loving and reading nation, more highly educated than any other people in the world. The union of Scotland with England in 1702, of Ireland in 1800, gave to the Scotch-Irish character more expansiveness, energy and tact in competing with the Englishman in the markets of London, the colonies and the world; and turning Scotland into a garden of beauty, and the workshop of the Empire, besides quadrupling her population, and making her cities models of municipal government. Dr. Ferguson, one of her latest historians, says of the character: "Perhaps no country of the same

limited geographical extent, ever filled so large or so conspicuous a page in the annals of history as Scotland. Its progress in civilization and mental culture has left most of the nations of Europe and of the world in the distance. In no country are the people more intelligent, more industrious, more moral, or religious. They are distinguished by a feeling of noble and manly independence. A free and healthful education has done much to elevate the popular mind. The intellect and skill of her sons have opened a way for them into every land, and secured for them the first appointments of civil and commercial service. In science and in arts, in letters and in philosophy, they have never been behind. Then political and social arrangements have been admirably adapted to the development of the national character. Then educational and religious institutions have even been animated with the spirit of regeneration and life. We deny not that the present character of the people is the result of a long-continued growth. Scotland owes much to that great organic change involved in the Reformation. This national character is most conspicuous in the history of her peasantry. In the very humblest walks of life there is a degree of intelligence and independence, of virtue and noble-mindedness, which is truly characteristic. In their minds, ignorance is associated with disgrace and misery; education and high mental culture they regard as the true pathway to place and pre-eminence. Nowhere is the minister of religion more respected, or his sacred character more revered. No people give more to the support of religion and philanthropy than the Scotch. All her institutions, civil and sacred have been so framed, as to raise the national character and impress upon it a higher morality. Her soil has been consecrated with the blood of martyrs and patriots. Since the union, her cities and towns have multiplied her populations, ten, twenty or thirty



fold." In his Scottish pulpit, Dr. William Taylor says of the people, "Indeed the very vertebral column of the national character is sturdy independence. The Scotchman insists on the right to be, and to belong to himself; he will let no one think for him, or dictate to him; the rank is but the guinae stamp. The man's the guide for a' that."

Everywhere the people are jealous of any interference with the great human birthright of private judgment.

"Behind this independence, as the hot blast to the furnace is that intensity, which has become proverbial as the *praefervidum ingenium Scotorum*, and which makes him terribly in earnest in everything that he does. Then strangely enough in connection with that fervor, there is a persistence amounting almost to dogged stubbornness, which keeps the Scotchman steady at a thing until he has gained his end. Happily with this indomitable firmness, there is combined a very large measure of creation, or what is commonly ridiculed as canniness. He leaps with intensity, but he looks before he leaps. He stands like a rock because he has first taken care to stand on a rock. Then there is in him the poetic sense which enables him to appreciate the ideals, and halos even the common things for him, with the light that was never on sea or land, that had its bright effervescence and undying illustration in Robert Burns. His genius enabled him to express the feelings which were struggling for utterance in his countrymen. In him it was creative, in them it was receptive. One of the best illustrations of Scottish character is Burns' *Cotter's Saturday Night*."

"November's chill blaw's loud wi angry moan,  
The shortening winter day is near a close,  
The miry beasts retreating frae the plough,  
The blackening trains O Crows to their repose.  
The toil-worn Cotter frae his labor goes,

This night his weekly toil is at an end;  
Collects his spades, his mattocks and his hoes,  
Hoping the morn in ease and rest to spend,  
The weary on the moor his course does homeward bend."

The next three stanzas describe the cotter's arrival home. The children, and their mother meet him at the door with welcome, the older children arrive from service in other homes, and lay their earnings in their parents' hands. Jennie, the eldest daughter, is followed by a bashful youth she met on the way and introduced to the family, who heartily received him. The poet here moralizes on true love and false in tender words.

"O happy love where love like this is found,  
O heartfelt rapture and bliss beyond compare,  
I've paced much this weary mortal round,  
And sage experience bids me this declare:  
If heaven a draught of heavenly pleasure spare,  
One cordial in this melancholy vale,  
'Tis when a youthful, loving, modest pair,  
In each others' arms breath out the tender tale,  
Beneath the milk-white thorn that scents the evening gale."

Five stanzas more describe the supper scene, the sacred Psalm, the Bible read, the family prayer, and retiring children.

"Then kneeling down to heaven's eternal King,  
The saint, the father and the husband prays,  
Hope springs exulting on triumphant wing,  
That thus they all may meet in future days.  
There ever bask in uncreated rays,  
No more to sigh or shed the bitter tear.  
Together hymning their Creator's praise,  
In such society, yet still more dear,  
While circling time moves round, in an eternal sphere."

Then follow the three closing stanzas, which touchingly describe this character on the nation at large, from cotter to palace home in country and in town.

"From scenes like these old Scotia's grandeur springs,  
That makes her loved at home, revered abroad;  
Princes and lords are but the breath of kings,  
An honest man's the noblest work of God.  
And certes in fair virtue's heavenly road,  
The cottage leaves the palace far behind,  
What is a lordling's pomp, a cumbrous load,  
Disguising oft the wretch of human kind,  
Studied in arts of hell, in wickedness refined.

"O Scotia, my dear native soil,  
For whom my warmest wish to heaven is sent;  
Long may the hardy sons of rustic toil,  
Be blest with health and peace and sweet content.  
And O may heaven their simplest lives prevent  
From luxury's contagion, weak and vile,  
Then however crowns and coronets be rent  
A virtuous populace may the while,  
And stand a wall of fire around their much-loved isle.

"O thou who poured the patriotic tide,  
That streamed through Wallace's undaunted heart,  
Who dared to nobly stem tyrannic pride,  
Or nobly die the second glorious part.  
The patriot's God, peculiarly thou art,  
His friend, inspirer, guardian and reward,  
O never, never Scotia's realm desert!  
But still the patriot and the patriot bard,  
In bright succession rise, her ornament and guard."

Burns was born at Alloway, Ayrshire, Scotland, January 25, 1759, and died at Dumfries, July 21, 1796. His personal appearance in eye, voice and features was most captivating. In a painting lately presented to the Royal Academy by Mr. C. M. Hardie, Burns and Scott meet for the first time in the house of Adam Ferguson, surrounded by the leading professors of Edinburgh. Burns was then in his prime, and Scott was but a boy, who says of Burns, he had never seen such an eye or heard such a musical voice, yet all this, aside from his poetic genius, which clothed everything in nature, animal and human life, which he describes with



DEATH OF WOLFE.







FIELD-MARSHAL LORD ROBERTS, V.C., K.P., G.C.B.



FIELD-MARSHAL VISCOUNT WOLSELEY, K.P., G.C.B.  
COMMANDER-IN-CHIEF.



MAJOR-GENERAL SIR WILLIAM F. BUTLER, K.C.B.



MAJOR-GENERAL SIR H. H. KITCHENER, K.C.B.  
(From a Photograph by Bassano, Bond Street, W.)

## SCOTCH-IRISH GENERALS IN THE ENGLISH ARMY.

Roberts, Wolseley, Butler and Kitchener.

a beauty of description surpassingly great. He was a man of prayer, deeply penitent for his failures, or his sins. Each new home he consecrated with a vase of salt and an open Bible on the center table. The poems and writings of Burns and Scott have made their country immortal. See chapter 3. Although the writer has passed around the home of Burns four times, he prefers presenting the scenes of his home life in the groupings of Mr. Williams in Canada, Methodist Magazine for 1890.

The scenes are grouped in five numbers, from Alloway to Dumfries, where he lived, and wrote and died.

Scenes of life immortalized in his poems,

### *The Ayr Group*

contains at the top the village with the monument. Below this, on the right and left are the exterior and interior of his birth place. At the base are the Brig o' Doon, Alloway Kirk, and monument to Highland Mary.

### *The Mauchline Group.*

Here he tried to farm and compose, both not going well together. Here some of his best poems were born; as, "Man was Made to Mourn." The memorials here are Mossgiel House, in which he lived, Mauchline Church at the top, Ballochmyle House and bridge above it. Principal Sharp, of Oxford, said of this period of his life, "Those years, and that bare moorland farm witnessed the wreck of his hope as a farmer, the revelation of his genius as a poet, and the frailty of his character as a man."

### *The Nith Group*

stands on the banks of the River Nith, near which the Covenant army was defeated and Richard Cameron was slain. At the top stands Drumlanrig Castle, on the left a waterfall called Crickhope Lynn, near which

was the cave of "Old Mortality," where the Covenanters often hid, with the river Nith on the right, and Cample water at the base.

*Dalswinton Group.*

Here at the top we have Friar's Carse and the ruins of an old monastery. On the right, Ellisland farm house where Burns lived, on the left Dalswinton House, and at the base, Lincluden Abbey. Here Burns for a while farmed and composed some of his best poems.

*The Dumfries Group*

contains the home of Burns, where he lived and died, on the right. On the left is the statue of Burns, and at the top his monument, where his remains lie sleeping. Here his poems, "A Man's a Man for a' That," "Auld Lang Syne," "Bruce's Address," and a number of others were written. At his death all Scotland was moved to tears, July 21, 1796, and his home in Ayrshire has become the Mecca of millions of tourists since.

## CHAPTER VI.

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IN CONTINENTAL EUROPE AND THE ORIENT—CONTINENTAL  
RELATIONS, AND WARS—INFLUENCE—SIEGE OF GIB-  
RALTAR—THE FRENCH REVOLUTION—BONAPARTE  
AND EGYPT—THE DUTCH AND CAMPERDOWN  
BATTLES OF THE NILE, ALEXANDRIA, CAPE-  
TOWN, TRAFALGAR—SPANISH PENIN-  
SULA — WELLINGTON AND  
WATERLOO.

When the Church of Rome crushed out the Scotch-Irish missions in Europe, the missionaries retired to their island home, but the seed they had sown remained to bring forth fruit in the Reformation of the sixteenth century. Even the monastic college at Erfurt in Saxony, where Luther was converted, was an Irish institution founded centuries before and the Latin Bible the reformer found there and read, which led to his awakening, in all probability was a Bible left there by missionaries.

The Norman Conquest and the Angevin Kings made England a continental power, and in the great battles fought in France, Scotch-Irish were found fighting by the side of Normans, from Crecy to Agincourt. Matrimonial alliances between Scottish Princes and Norman Kings, introduced the former to the customs and conflicts of European courts and camps, but when James V. of Scotland, married Mary of Guise, of France, it drew the Scotch and French closer together, to the detriment of England. When England became Protestant,



and Scotland reformed, it reversed those relations and brought English and Scotch together through the spirit of the Reformation now prevalent in both countries among the people and their teachers.

In the Thirty Years' War in Germany, several Scotch-Irish regiments fought under Gustavas Adolphus, against Wallenstein. The great Swedish General admired the Scotch Psalms sung in camp, and Scotch bravery on the battlefield. With William III. they fought against Louis XIV. and French tyranny, while on the other side, the Celtic Irish fought under Sarsfield, who survived the siege of Limerick to drive the Palatines from the Rhine, and the Waldenses from their Alpine homes in Italy and Savoy. The Palatines thus driven out, were received in Ireland and became the founders of the largest Protestant Church in America. The Waldenses found a refuge in Switzerland, only to return in 1689, and in 1870 formed the first Protestant Church in Rome, which is now spreading all over Italy.

After the union of England and Scotland, which made both, Great Britain, Ireland entered the union in 1800. The Scotch-Irish found access not only to the British Parliament, but to all the posts of honor and emolument in the empire.

Shortly after the Angle-Scottish union, the celebrated

### *Siege of Gibraltar*

occurred in 1782, which arrested the attention of all Europe. The hero of defence was George Augustus Elliott, a Scotchman of famed military training, who had seen service on the Continent in many a hard-fought battle. For three years the fortress was besieged by the combined fleets of France and Spain. In June, the Duke de Crillon, the Spanish Commander, came with a large reinforcement, the naval and land forces amount-

ing to nearly 100,000 men. Floating batteries with hanging iron roofs were constructed to attack the garrison and proved impervious to the heaviest cannon.

On the 13th of September, 1782, forty-eight sails of the line opened fire on the fortress, from batteries of one hundred and fifty-four pieces of brass cannon, twelve hundred pieces of heavy ordnance and three hundred cannon, mortars and howitzers from the isthmus poured such a rain of fire, shot and shell on the rock fortress as human eyes never saw before. Thousands of people thronged the Spanish hills gazing on the sight, as cannon answered cannon from ship and shore and rock. In the afternoon Elliott sent out red-hot shot on the floating Spanish batteries that set them on fire, blowing one up after another, until hardly one was left; thousands of perishing sailors were blown into the surging billows; when General Curtis, of the besieged, sent out his boats to gather the sinking sailors in, and saved what they could from the terrible death around them. The floating batteries were all destroyed, the remains of the shattered fleet fled, and shortly after, Lord Howe arrived with thirty-five ships of the line, with men and means to supply the garrison, which has had no such encounter since. Shortly after, Malta fell into British hands, and a few years later, Cyprus; thus turning the Mediterranean into an English sea, with Gibraltar on the west, Malta in the center and Cyprus in the east, ready to guard the Bosphorus on the north the Red Sea on the south, and Egypt and the Suez Canal on the east.

### *The French Revolution*

burst forth in 1789, like the fiery floods of rolling lava, from Paris, as a burning volcano. It was as if hell was let loose on earth, king and queen and nobles were guillotined, Christianity was abjured. Atheism was established, troops of priests marched to the tribune,

renouncing the faith of their fathers. The foundations of society were broken up; Sabbath, sanctuaries and sacraments were forsaken, the moral plague-spot spread to other nations. The world saw how rotten the church, society and government were. A debt of above a billion dollars accumulated in the preceding reign through the profligacy of the court and clergy, was the immediate cause of the French revolution. The maddened masses, after destroying a million lives of their fellow citizens, organized into large armies of raw recruits to invade neighboring nations. Flanders was the first field of their attack; this brought Germany, Austria and England to the rescue. Scotch-Irish regiments fought with great bravery in French Flanders with the above allied armies.

#### *The Directory.*

France was now without king, queen or president, led by a directory, who formed a coalition of neighboring powers against England and sent an army of 25,000 men under General Hoche in fifteen ships and eighteen frigates to invade Ireland. Again the stars fought in their course against this siserara; the winds of heaven wrecked the fleet and the remainder returned to France without being able to effect a landing in Ireland.

#### *Admiral Duncan.*

As the Dutch had joined France against England, the Scottish Admiral Duncan was sent with his fleet to block up the Dutch fleet in the Texal. The latter trying to make its way out, was assailed by Duncan on the morning of the 16th of October, 1797, at Camperdown, nine miles from the shores of Holland, when twelve sails of the line, and 256 gunships, and two frigates struck their colors and only two escaped.

*Bonaparte and Egypt.*

It was about this time a Corsican youth of Roman descent, a cadet of a military school in Paris, was called to the front by sweeping the streets with cannon, of the turbulent mobs of the city. Having saved Paris, he besieged and took Toulon, conquered France and proceeded like another Alexander to conquer the world. His plan was to conquer Asia and Africa as well as Europe, to make Constantinople his capital, Egypt and Syria his granary, and all the Arabian tribes his friendly aids.

Thus from his throne of power on the Bosphorus, with Asia at his back and Africa on his left, he would look across a conquered Europe, north to the Baltic sea, west to the Atlantic ocean, and south from Egypt to Soudan; America's friendship he won by the sale of Louisiana. He prepared for this by sending confidential tourists among the Arabian tribes, to make one vast confederacy of them to guard the highways of the desert, the passes of Syria, and the shores of the Red sea to India, and lastly to invade England, and crush that nation of shop-keepers which stood in his way. But Providence and the Scotch-Irishmen hindred; these were Abercrombie, Nelson and Wellington. Napoleon was the greatest military genius of his age, yet the hero of Waterloo was too much for him. In Egypt he became a Mohammedan to win the Arabs.

*The Battle of the Nile.*

Nelson, the greatest admiral of the age, was by birth an Englishman, by descent a Scotchman, as the name indicates. With his fleet he pursued the French fleet through the Levant, and came up with them in the bay of Abouker, an inner harbor of Alexandria. The French fleet lay close to the shore covered with batteries, on the other side lay shallow shoals to which



heavy sail could not enter. Nelson resolved to get between the line and the shore batteries in deeper water.

Captain Foley, an Irishman in the *Goliath*, led the van of the attacking fleet at 3 p. m. in the afternoon. The *Orient*, the largest French vessel with 120 guns, blew up; the fire slackened toward midnight and by daylight, of thirteen ships of the line, nine were taken and two burned and two escaped. Of four frigates, one was sunk and one taken; above 8,000 men were killed, wounded or missing; 3,105 were made prisoners. The English loss was 895 killed and wounded. After the defeat of his fleet of August 1, 1798, Napoleon marched his army on to Syria, took Jaffa and laid siege to Acre, which was gallantly defended by Sir Sidney Smith. Retiring from the siege, Napoleon returned, to France, leaving his army in charge of Kleber.

*Battle of Alexandria and Capture of the French Army.*

Early in 1801, it was decided to send an English army to drive the French out of Egypt; these were under the command of four Scotch-Irish generals. Admiral Keith had charge of the Mediterranean squadron to support them. General Baird was to move from India, with twelve thousand sable troops, across the Indian ocean through the Red sea, and meet *General Abercrombie* at Alexandria. After several successful skirmishes, the decisive battle of Alexandria was fought March 21, 1801, under the city walls. In the course of the struggle, General Abercrombie fell and General Hutchison took his place in command. Including the successes which followed, the French army of 24,000 strong, surrendered, the French invasion of Egypt failed, and Napoleon's dreams of an oriental empire vanished. He now turned his attention to a European Empire, of which he was to have been the head. The first step in this direction was to have himself proclaimed Emperor of France, to un-

crown the kings of Europe and place his brothers as crowned kings at the head of conquered kingdoms. But again England stood in his way, and Scotch-Irish Generals were to spoil his plans as before.

*Conquest of South Africa.*

As the Dutch had aided Napoleon in his war with England, the English found it necessary to attack the Dutch settlements in South Africa. Early in January, 1896, they landed at Table bay and took possession of the Cape of Good Hope and laid the foundation of the great South African Empire, that is to stretch from Cape Town to Lake Victoria Nyanza at the foot of the Mountains of the Moon and the sources of the Nile.

*Battle of Trafalgar—Death of Nelson.*

Shortly after Napoleon's return from Egypt he was proclaimed emperor; then followed a reconstruction of French society with a titled aristocracy lifted out of the chaos of revolution; then followed his great conquests in Italy, Austria and Germany. Nelson lured the French and Spanish fleets under Villeneuve and Alava at Cadiz, out of its safe retreat to the Atlantic, when near Cape Trafalgar, occurs the celebrated battle of that name. Two Scotch commanders, Calder and Collingwood, assisted Nelson, who from the mast of the Victoria flung his motto to the breeze, "England expects every man to do his duty." It was daylight October 19, 1805, when the allied fleets came in sight. Nelson and his aid bore down upon the enemy in two lines of battle-ships. About 1 p. m. victory for Nelson was indicated; ten ships had surrendered, just then the great admiral received a death wound in the breast; carried below he said, "Thank God, I have done my duty," and breathed his last, the greatest naval commander the world has ever seen. At the close of the day, the victory was com-

plete; twenty ships of the line had surrendered, four more followed, 20,000 prisoners fell into the hands of the victors. The French and Spanish fleets were almost annihilated, England was free to preserve her victories.

### *The War of the Peninsula*

originated in the desire of Napoleon to extend his dominion from the Pyrenees to the Atlantic. An army of invasion under Junot, Murat and Soult laid the Peninsula at the feet of France. Sir John Moore, Napier and Wellington sent to drive the French out; Sir John falls at Corunna, the British retreat. Again invaded under Wellington in 1809, O'Donnell and MacDonald, two French generals of Irish descent, prove great guerilla warriors.

In 1811, Wellington invades the whole Portuguese frontier, taking Lisbon, Badajos, Olivenza, Albuera, Sinsad, Rodriga, where two of his Scotch generals fell, Crawford and MacKinnion; and two remain Picton and Leith; with these, and Hill from Ireland, Wellington crosses into Spain, where the campaigns continue off and on in 1813 and 1814. After driving the French out of Spain and Portugal, he followed them to France, where at the Pyrenees he fought the great battle of that name.

### *Wellington and Waterloo.*

Early in 1815 found Napoleon escaped from Elba, and gathering his forces in France for a final conflict. The allied armies of Austria, Prussia and England were advancing from different points to one centre; toward Belgium all lines were converging. At Waterloo the decisive battle was fought. After several battles and skirmishes the contending forces met on the morning of June 18, 1815, at Waterloo, the French under Napoleon 80,000 strong, and Wellington with 70,000. For

hours the battle raged round the old Hougomont house and orchard, then up and down the sloping edge of the outer fields; later in the afternoon, Napoleon hauled his forces upon the British lines to break them; he could not. The Scotch square while forming were cheered by the music of Kenneth Mackaey marching round them. They received the French Cuirassiers on bended knee and bayonet point. They remained unbroken, as their forefathers did under Wallace and Bruce at Sterling and Bannockburn. The Cuirassiers could scarcely be held back from dashing on the French lines; late in the evening Napoleon rushed his imperial guards on the squares; just then Blücher's bugles blew in the allied rear, and Wellington let loose the royal, Enniskilleners and the Scotch greys with a shout, "Scotland forever."

The French gave way, Napoleon fled; all was over, 50,000 dead and dying covered two square miles.

"It is undeniably true that the blow which decided the victory was that given by Wellington, when, after having completely defeated the grand attack by the French Imperial Guard, he instantly followed up that defeat by boldly attacking and penetrating the centre of the enemy's lines and sustaining this movement by the general advance of his whole army; but it is at the same time equally true that the powerful diversion effected by the Prussians diminished the strength of those French lines by the corps of Lobau, which had not hitherto fired a single shot in this campaign, by twelve battalions of the Imperial Guard, which had suffered scarcely any loss at Ligny, and finally by eighteen squadrons of cavalry.

"The vigorous attack which was made by Bülow upon Lobau's line simultaneously with the last assault upon Planchenoit, contributed most materially to the general and fatal panic which seized upon the whole of



the French army. The Prussians, too, by the energetic pursuit which they kept up during the night, under the guidance of the indefatigable Gneisenau, rendered the victory still more complete and decisive and effectually deprived the enemy of every opportunity of recovering himself on the Belgian side of the frontier."—*The Waterloo Campaign by Wm. Siborne.*

Wellington, the Irish hero, became the greatest general of his age and rests in St. Paul; Blucher soon was up and completed the battle. Napoleon fled and was placed in exile at St. Helena, where he died. His bones rest in the Hospice Invalids in Paris. The Bourbons were restored, again to be driven from the throne. In later years Napoleon III. sat upon the throne of his uncle, again to lose at Sedan, and die an exile in England. Through his influence and means, the Suez canal was built in Egypt. England bought the khedive's shares, and became a power in the land of Egypt, Araby Pasha, an Arabian sheik raises a revolt; England is forced to fight alone. France withdraws from the struggle; Scotch-Irish generals again lead in the war; Blake bombards Alexandria and takes it. Wolseley pursues to **T**el le **I**. Keber, the ancient land of Goshen, and at daylight captures the Arab forces. Araby surrenders at Cairo and is transported to Ceylon in honorable confinement. The khedive was restored with the Egyptian government and a reformed administration rules the country under English guidance, resulting in great prosperity.

El Mahdi, a new Arab usurper, raises a revolt in Soudan. General Gordon is sent to subdue, or win him to the cause of liberty. Besieged by the Mahdi's forces, he perishes in Khartoum for want of English aid, the ministry delayed in sending; subsequently Generals Wolseley, Graham and Roberts pushed their forces up the Nile, over the cataracts, through Nubia to Soudan, where an Anglo-Egyptian force is stationed at San Kim on the

Red sea, which holds in check the slave holders and traders and will yet open the whole Soudan and the great lakes to commerce. England is in Egypt, to remain until this purpose be accomplished.

## CHAPTER VII.

CANADA AND THE COLONIAL EMPIRE—CONQUEST OF  
CANADA AND NORTH AMERICA—WOLF, MONTGOMERY,  
CARLTON — EXPLORATION — SCOTCH SETTLEMENTS—  
THE CANADA DOMINION—INDIA, ITS CONQUESTS,  
EXPANSION, EMPIRE—AUSTRALIA AND SOUTH  
SEA ISLANDS—AFRICAN DISCOVERIES—  
SETTLEMENTS FROM CAPETOWN TO  
CAIRO—RICHES, RESOURCES,

About the middle of the eighteenth century, France made an attack on Great Britain by sea and land. At Quiberon, the French fleet was defeated; at Minden, the French army. This gave a preponderant influence to England in the councils of Europe. A short time before, France had attacked the American colonies, defeated Braddock at Fort Duquesne, threatened to shut up England and her colonies to the west of the Alleghenies, and claim the Mississippi Valley from the mouth of the St. Lawrence at Quebec to the mouth of the Mississippi at New Orleans. Premier Pitt resolved to counteract this movement. A great struggle was impending, the possession and destiny of a continent was the prize. Pitt sent General Amherst out to the Mississippi Valley. Louisburg, Ticonderoga, Niagara and Duquesne were retaken. The latter place became Pittsburg, so named after the great premier. Wolf sailed up the St. Lawrence, landed at Quebec, stormed the citadel from the plains of Abraham. The French fled, Montcalm died,

and Wolf, wounded, died at the close of the battle, thanking God for the victory. Quebec was taken. It was the key of the Continent on the Atlantic side. France lost North America; England won it through this young general, who was of English birth, and Irish descent. Among the aids of General Wolf when he fell at Quebec were two Irishmen, who consummated the victory he began; these were Generals Robert Montgomery and Guy Carleton; the first, to take part in the formation of the American Republic, the second, to take the first part in the formation of the Canada dominion as lieutenant governor of Quebec. To Carleton's aid came the Scotch of Nova Scotia, and the Loyalists, banished from American colonies. France ceded all her possessions in Canada and the west to England, who, regretting her harsh treatment of the French in Acadia, now treated the French of Quebec, to the most honorable terms. Under England's rule the French have prospered, as they never could have done under the French government. A large number of Highland Scotch settled among the French in the province of Quebec, and a still larger number of Scotch-Irish in the province of Ontario, making Montreal, Halifax, Ottawa, Kingston, Toronto, London and Hamilton cities of great wealth and large commerce, under the regime of the Hudson Bay Company, whose charter extended from the Great Lakes to Hudson bay, from Ontario to British Columbia, all through the vast regions of Manitoba, Saskatchewan, and the Red and Frazer river settlements to Alaska. A chain of forts and trading posts extended for the purchase of costly furs which were shipped to New York, London, Paris and Vienna. On account of the region of the climate and careful habits, Scotchmen were selected to fill all these posts. These, with their families, became the leading factors in the new settlements that have sprung up along the Canada Pacific from Winnipeg to Colum-



bia, giving Scotch names to almost every town and village, Scotch thrift to the whole country, that is yet destined to feed a hundred millions of people. Already they have come out on the side of prohibition and public schools, free and non-sectarian. We are indebted for the opening of this vast country to the following enterprising discoveries. In 1793, one hundred years ago, Sir Alexander Mackenzie was the first to cross the North American Continent from Montreal to Vancouver Cascades, on the Pacific. His name remains on the Mackenzie river that flows into the Arctic ocean. Thompson's name might be linked with that of Mackenzie, as another distinguished explorer of the northwest. In the summer of 1889, while crossing the Atlantic in the Circassian steamer, I became acquainted with the venerable Mr. Campbell, an officer of the Hudson Bay Co., and the discoverer of the Yucon river, that flows through Alaska to the Pacific ocean; with tears, I parted from him in Liverpool, on his way to the home of his youth in Scotland, the Gaelic New Testament in his hand. He was then about eighty years old. From him I learned much of the early Scotch settlements in the great northwest, also from Hon. Senator McInnis from British Columbia. Thousands of Scotch-Irish tourists throng the Canadian steamers every summer to the fatherland and back, thus cementing their loyalty to the British Government. Even the French, who were only 60,000 at the time of the conquest are now nearly one million and a half with all the rights of British citizens, as one of their own race has said, "The oppressed peasant exchanged the vigorous vassalage of French feudalism for the security and freedom of British citizenship. To the reign of violence has succeeded the reign of law." We have seen how Pitt, Amherst and Wolf turned the French possessions in America into English colonies. How General Guy Carleton saved Canada from conquests by

the American Republic, and prepared the way for a colonial responsible government, in which such Irishmen as Hon. Robert Baldwin, his cousin, Hon. R. Sullivan and Sir Francis Hincks, laid the foundation broad and deep, which lasted to the close of the American Civil War. At the close of the above war, Fenian raids were made on Canada from the United States, resulting in disaster to the invaders so that they did not attempt it again. It led, however, to a strong sentiment in Canada to form the whole of the separated provinces into one confederate dominion from the Atlantic to the Pacific, under the guidance of the home government in England.

### *The Canada Dominion.*

One of the chief agents in this great work was the late Hon. Senator D. Arcy McGhee, an Irishman who sat at the feet of O'Connell in Dublin, and with Mitchell, Duffy and O'Brien, were leaders of the young Ireland party. The leaders were imprisoned, the party broken up, McGhee came to Montreal, and threw himself loyally into the work of building up the new dominion. He was a poet, historian, orator of extraordinary eloquence, whose services were sought in every city and town, and led the Catholic Irish with him into the movement, until one night in Ottawa, just after returning from Parliament House to his lodging, a Fenian assassin bullet laid him low in death, on the night of April 7, 1868. Sir John Macdonald, Sir Hugh Allan, Sir Abbott, Sir John Thompson, Mackenzie, Mowatt and the French leaders, led by Laurie, went forward and consummated their work by the voice of the people and approved by the home government in England. Thus the seven provinces of Quebec, Ontario, Nova Scotia, New Brunswick, Prince Edward's Island and British Columbia became the Canada Dominion. A territory larger than the United

States, embracing four million square miles, almost as large as Europe; stretching from the Atlantic to the Pacific, and from the Great Lakes to the Arctic ocean, containing within its bounds the most valuable farm, grazing, and wheat lands, the largest area of mineral deposits of iron, copper, nickel, petroleum and coal beds of any other country in the world.

The Scotch-Irish throughout the dominion form one-third of the population and own two-thirds of the wealth, the business and the largest railroads in the world. Nearly all the great lines of steamships starting from Montreal, cross the Atlantic, reach Londonderry, Belfast, Liverpool, London, Glasgow; forming other lines to Baltimore, Philadelphia, New York, Boston, Portland, Halifax. As the Canada Pacific railroad crosses the continent from the Atlantic to Vancouver on the Pacific, connecting with a new line of ocean steamers from there to Australia and back, shortly to be followed by an ocean cable from the same place, via Sandwich Islands, to the Australian Continent, great things may be expected of this people in the near future. Even now, the finest fruits of California are shipped north to Vancouver, across the continent by the Canada Pacific, to which the fruit merchants of Boston, and New York come to make their purchases. So their system of lake, river and canals are bearing much of the grain from the Western United States, via Montreal to Liverpool. It was the genius of this people that built the Royal William, the first steamship that crossed the Atlantic from Quebec to Liverpool, in 1831; and that laid the foundations of the schools, colleges, and churches of Canada. The late Dr. Ryerson of the Methodist Church, was the founder of the great educational system of Canada, out of which has sprung the free schools and non-sectarian of Manitoba, the Normal School of Toronto, the Toronto University, Victoria and Knox Colleges, the McGill University and allied

denominational colleges in Montreal, with the Queen's at Kingston, which have won large endowments from the people. The Victoria Hospital at Montreal, costing above two millions, is the donation of Lord Mt. Stephen and Lord Strathcona. Perhaps there is no country where the people are more church-going, both Catholic and Protestant, than Canada. The French have fine churches, large congregations and numerous bishops in the cities of Quebec Province. The Methodist is the largest Protestant Church, laid deep and wide by such laymen as the Ferriers, Brysons, Mathewsons and Torances. The Presbyterian Church comes next with a host of brilliant preachers. The Protestant Episcopal Church is wealthy and ably represented by distinguished bishops, canons and active clergymen in the larger cities. The Baptist Church and Congregational are increasing.

*The Future of Great Britain and Canada on the Pacific* may be that of supremacy as well as on the Atlantic, and Mediterranean. There is no other on the Pacific equal to the following, taken from Montreal Star:

*"The New Fortifications*

upon which Great Britain has resolved to spend \$5,000,000.

"These were commenced on March 1 by a force of 300 men belonging to the Marine Artillery and Royal Engineers, under the general direction of Major Muirhead, R. E., one of the most efficient experts of the British War Department. The work will occupy two years, and the fortifications of Cronstadt will sink into insignificance beside them.

"The small peninsula between Esquimalt and Victoria harbors is to be made impregnable to attack from the sea, and practically so from the land. The fortifications are projected to extend from Point Macauley all the way to the head of Esquimalt harbor, literally encir-



cling the latter, its naval yard, Imperial dry dock, magazines and store houses. A system of great tunnels will connect the pits and magazines. The guns will be worked on the elevator principle. At intervals tremendous wells are to be built, in which will operate by hydraulic power and electricity large elevators, bringing from the ground batteries of artillery and crews to operate them, and sinking with men and guns back into the earth as soon as the guns have been fired. To provide for any land attack, two more parapet forts are to be placed in the hills. Extending far over into the straits and protecting the entrance of both Esquimalt and Victoria harbors there will be a network of wires connecting marine mines. The fortifications of Esquimalt will be promptly forwarded by the construction of less important but still extensive works at or near Nanaimo, the coal supply thus being brought under protection and control."—The Klondike.

*The British Empire in India.*

The vast Empire of India came under British jurisdiction in a very simple way by the purchase of a few trading posts along the shores of Cape Coromandel, or on the banks of the Houghly, the Ganges, and the Indus. The French grew jealous of these possessions and urged the native princes to war on the posts, which led to conquest by the British in return. About the time France invaded the American Colonies, which led to her loss of Canada, she sent agents and troops to India to drive the English out. Duplex and Labourdanaise marched on Madras and took it, made prisoners of the English clerks, among whom was Edward Clive, who escaped in disguise and was destined to play an important part in founding the British Empire in India.

Suradja Doolah, at the instigation of the French, seized the English settlers at Fort William, now Cal-

cutta, thrust one hundred and fifty of them into a dark dungeon. In the morning only twenty-three of them were living, the rest trampled each other to death trying to get air; they were suffocated. The deed of horror roused all England, and Clive hastened to the relief of his countrymen. He gathered around him the little army that was left, drawn up on the plains of Plassey against 50,000 foot and 14,000 horse, June 23, 1757. Under the steady fire of English musketry, and the fierce charge of British troops, the Indian army gave way and fled, the tyrant Doolah was slain, the French power broken, and the foundation of the great empire was laid. Clive was an Englishman of Irish descent and the leading fighters in his army were Scotch-Irish.

In the war of the Carnatic, Sir Eyre Coote from Ireland, displayed great valor at Chillambaram, Porto Novo, Pollilore, Shobingun, Negapatan, Trincomalee and Vellore.

In 1798, Richard Wellesly, Earl of Mornington from Ireland, was appointed governor general of India and his brother, afterward Duke of Wellington, commander in chief; under the management of these Irishmen, great changes were wrought, vast victories were won, and the Indian Empire was greatly extended. The battle of Malavelly, the siege of Seringahatam, and the fall of Tippo Sultan took place. The Carnatic Oude, Mahratta and Mysore, were won and added to the empire. In 1807, Lord Minto, a Scotchman by birth, was appointed governor general; under his administration embassies were sent to Persia, Scinde and Cabul, to Afghanistan, Goa, Macoa, Isle of France, the Moluccas and Java were conquered.

In 1814, Lord Rawdon, Earl of Moira in Ireland, was appointed to the general governorship; under his administration, Kumaon, Ghurwal, Nepaul, Cutch, Central India and Ceylon were added to the Empire. In

the great battles which won these, and other countries, General Ochterlony, a Scotchman with General Wood were remarkably successful, displaying great military skill. But for dash and bravery, none excelled Gen. Rollo Gillespie and his Royal Irish dragoons, to create an empire and make history.

In 1806, he was stationed at Arcot with his troops, when the first Sepoy Rebellion broke out in Vellore, sixteen miles distant. Cannon were heard early in the morning. A messenger brought word of the massacre going on in the garrison; Gillespie sounded the alarm, mounted his horse and dashed forward, his troops following led by Captain Young. Sergeant Brodie, from the battlements of the garrison, was looking out in despair for help, the murderers had not yet reached him. He saw in the distance a general galloping at the head of his troops. Jehu like, he exclaimed, "If Colonel Gillespie be alive, here he is, and God Almighty has sent him to save our lives." Scarcely were the words spoken, when Gillespie and his troops were at the gates with sabres drawn, and cannon placed before the gates. It was 8 A. M.; gate after gate was battered in and the citadel entered. There lay the dying and the dead civilian and soldier side by side, women and children in a sheet of blood, officers and men surprised and slaughtered. The work of retribution was speedy; the mutineers were sabred, shot, or blown from cannon's mouth. The remnant was saved, and no such mutiny again occurred until the more terrible one of 1857 under Nana Sahib.

After many distinguished victories, this brave man fell at the head of his Royal Irish dragoons, while storming the fortress of Kalunga, October 19, 1814, eight years after the taking of Vellore. Lord Gough and General Napier distinguished their country and their race in similar achievements and conquests to the Empire.

*The Mutiny and Massacre of 1857.*

From the Mutiny of Vellore in 1806, suppressed by Gillespie, to the Sepoy Rebellion and massacre of 1857, suppressed by Havelock and Sir Colin Campbell, was just fifty-one years. During that long interval, many battles were fought, and numerous conquests made. But the greatest of all had just begun in the introduction of Christianity. It was not this, however, that brought on the Sepoy Rebellion. Mohammedans will not touch the fat of swine, and Hindoos that of cattle. The new English rifle had a spiral bore that required glazed cartridges to force their rapid exit. These the Sepoy and Hindoo soldiers supposed were greased, which gave offense to their religion. Their religion was superstition, which only required a spark to fan it into a flame of fierce fanaticism. The fire began at Berhampon, kindled into mutiny at Meerut, spread to Delhi, Lucknow and Cawnpore and a hundred other places. The pensioned princes joined in the revolt, planning the fearful massacres, which their dupes executed with horrible atrocities on European civilians, missionaries, soldiers, women and children throughout the Empire.

*The Siege, Surrender and Massacre at Cawnpore*

may be taken as a type of this fearful rebellion. Cawnpore is on the banks of the Ganges, six hundred miles from Calcutta and above one hundred from Delhi. Sir Hugh Wheeler was in charge of the city and garrison, having under his command four Sepoy regiments, three hundred English soldiers and about five hundred women and children in charge. On the 14th of May, news reached them of the massacres of Meerut and Delhi. On the 5th of June, the Sepoy soldiers broke out in mutiny at Cawnpore. For twenty-two days, from a rebel army without, ten thousand strong, shot and shell fell on the little band

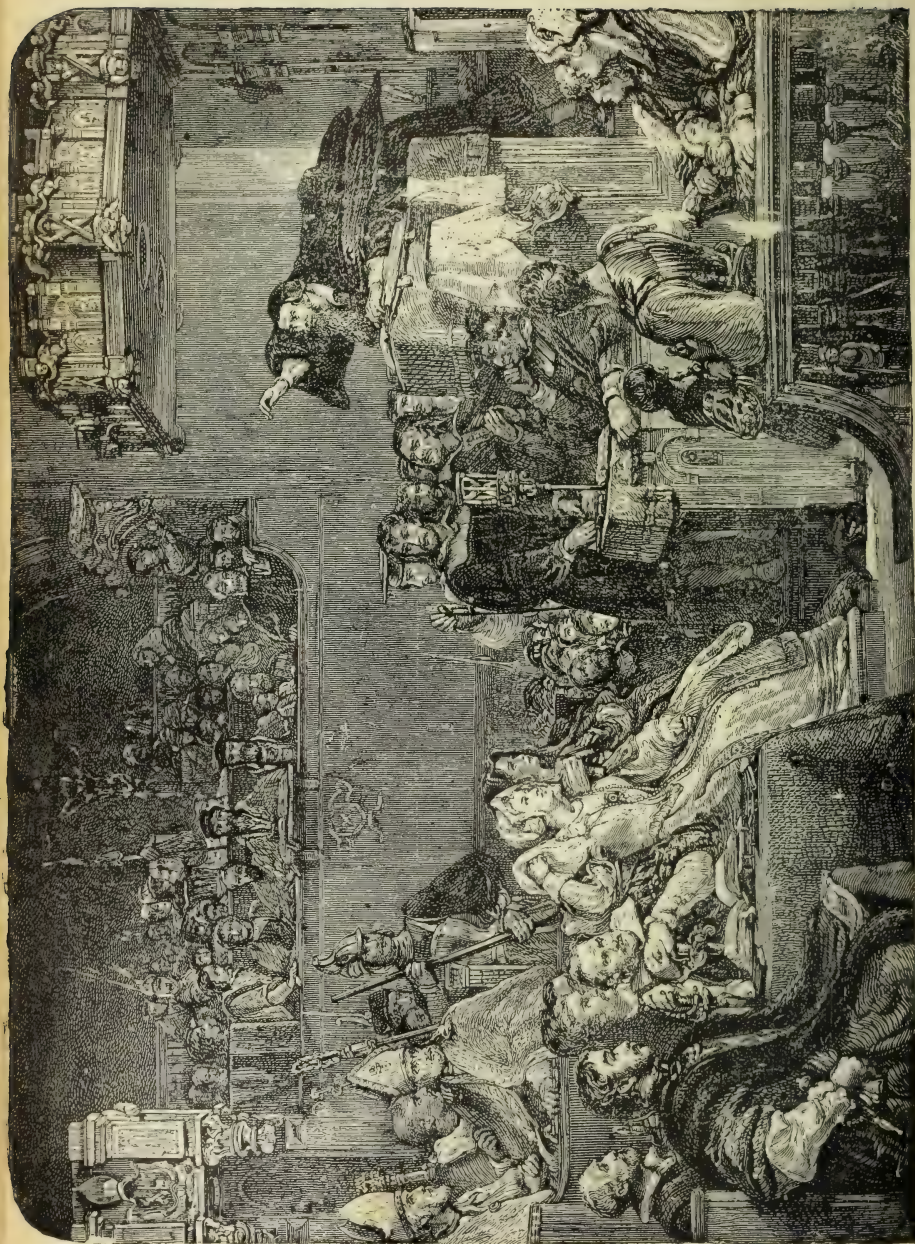


of defenders within. On the 23d of June, the memorial of the battle of Plassey, when the English power rose in India, the rebel Nana Sahib, resolved to destroy it. He led his army to the attack, but was beaten back at every point. Next day the attack ceased and the sahib offered conditions of surrender. More than half of the defenders were already dead, others were dying of their wounds, only four days of provisions were left. There was no word or help from Havelock or Campbell. The case of the women and children touched General Wheeler at the heart. He and the garrison surrendered; boats were to takethem to Allahabad, provisionswere to be given to supply them on the way. The prisoners, men, women and children were marched down the glen to the boats which were to convey them to Allahabad; scarcely had they reached the boats when the massacre commenced. All but four perished. Those of the women and children who escaped, were brought back and shut up in two small rooms. A short time after, even these were doomed to an atrocious death by this monster. Two men with sharpened knives were ordered into the rooms on the 15th, and shut the doors behind them; shrieks, moans and scuffles were heard, the silence of death followed. In an hour and a half all was over. The victims were then flung into a well in the court fifty feet deep. The winged angel stands over the tomb of the martyred dead. Next morning Havelock's army was seen approaching the city. The slogan sound of the Scotch troops was heard. The sahib led his army to meet them. They met, the rebel army was broken, shattered, fled. The sahib escaped, never to be found again; Havelock and his troops entered the city. The blood-stained rooms where the women and children lay as bleeding corpses were examined, brave soldiers wept and sobbed like children. The well was made a mausoleum; over it stands a statue of a white

BRUCE AND THE SPIDER.







robed angel guardian, with outspread wings over the dead. Lucknow and Delhi were taken under Sir Colin Campbell's and Havelock's forces. The mutiny was suppressed; rebel soldiers were blown from the cannon's mouth. A change in the government was made. The East India Company's interests were bought out, and direct government from the home ministry was introduced. In 1863, Alexander Bruce, Earl of Elgin, was appointed governor general to carry out the new plans, but died before his plans were matured; Sir John Lawrence followed, with the conquest of Bhotan. In 1868, Earl of Mayo, from Ireland, followed Lawrence. He was received everywhere with welcome and commenced a system of railroads for traveling, of canals for irrigation. Famine was arrested, droughts were met, and fields yielded abundant crops. A new system of education was begun, schools multiplied, colleges arose, government offices were opened to native and Eurasian, prisons were examined, prison suffering ameliorated, missionaries were encouraged, medical and zenana schools, with lady teachers as physicians were introduced. The change was marvelous. Native princes and people were pleased. The population has rapidly increased, and India sends her surplus crops to England for sale and consumption. Strange this great benefactor lost his life at the hands of an assassin, while visiting the Adaman Isles in 1872, on another mission of kindness. In our early youth we remember his genial face and noble form at Naas, in Ireland. Lord Lytton followed Lord Naas in the administration, and India became an empire, and Queen Victoria Empress of India. Lord Dufferine followed, upper Burmah was annexed and a protectorate formed over Afghanistan. The zenana system was greatly encouraged by Lady Dufferine, and the varied missions of the churches have spread with great rapidity by accession of large numbers of



natives. Lord Curzon and his American wife at present rule India.

The population of India has rapidly increased, now numbering two hundred and eighty millions. The cultivated area has increased fifty per cent since 1858. The agricultural yield has doubled in thirty-five years. There are 16,000 miles of railway, 32,000 miles of telegraph lines and canals that irrigate about 12,000,000 acres. There are 128 colleges, five universities, with a number of medical colleges for men and women, for women as physicians are a necessity in India; 134,410 schools with above 4,000,000 pupils, besides normal and technical schools. Thousands of natives are weekly thronging the mission churches for baptism. A great change for the better is coming over the country. The opium traffic and other popular vices are doomed, no new heathen temples are building, Mohammedan mosques look dilapidated. The heads of departments, schools and colleges; the names of many of the leading missionaries, who are trying to bring India to God, indicate their race, as four of the five bishops of the Protestant Episcopal Church in India show. The late cholera commencing at Bombay has touched the hearts of England and America, who have sent millions in money and food to the starving; while many have perished, millions have been saved.

### *Australia.*

As we sail from Farther India to Australia, we pass by New Guinea, the Fiji Islands, New Zealand and Tasmania, and sweep round Western Australia by Torres Straits, back to New Guinea; we encompass what might be called a fifth continent, with the islands referred to attached, giving us a country of six million square miles, larger than all Europe, with a population of 4,000,000. More intensely Anglo-Saxon than even the mother country, more than one-third of whom are

Scotch-Irish, as emigrants, miners, merchants, ministers and missionaries, school teachers, college presidents, farmers, stockraisers, bank presidents and railroad superintendents, members of colonial parliaments. Anglican, Methodist and Presbyterian Churches are well attended, Congregational and Baptist come next in number. The Methodist and Presbyterian Churches have made liberal provision for their aged ministers, who laid the foundations of their school and church work. Education has made rapid advancement in their free schools and colleges. The Friendly and Fiji Islands have been won from cannibalism to a pure Christianity, through Scotch-Irish missionaries, as Thomas, Cargill, Carver and Cross. The colonies of Australia are seven, like those of the Canada Dominion, New South Wales, Victoria, Queensland, South and Western Australia, Tasmania and New Zealand. Australia's gold discoveries in forty years have amounted to above \$1,225,000,000. Her copper and iron mines are of immense value. There are 12,000 miles of railroad, principally owned by the colonial governments, which form the basis of their debt. The arid parts of Australia are now turned into fertile plains by the numerous government artesian wells. Taking New Zealand as an illustration of the immense wealth of the whole, we find that its annual exports amount to \$50,000,000, its frozen meat alone, to foreign markets, \$5,000,000 per year, and its wool exports \$20,000,000; with a climate most favorable to the Anglo-Saxon race, her four millions will become, before another century, a hundred millions to rule the southern world. Australia is forming all her seven provinces into a confederated union or commonwealth like that of Canada, with which she is now being united to London by Pacific cable, her churches are also united like those of Canada.

*Africa.*

England's discoveries and possessions in Africa have been almost as large as those of Australia. The discoveries have been made largely by Scotchmen, as Bruce, Lander, Livingston, Grant, Speke and Baker. Whole colonies of Scotch-Irish have been settled in South Africa, at Grahamstown, Cafferland, Glen Lynden and Algoa bay and Natal, led by the late Rev. William Shaw, and Dr. Pringle, and the mission stations and settlements among the natives have been the base from which the great discoveries were pushed forward. From Capetown to the interior of the diamond fields in the Free States, and Dutch settlements, the race have pushed on the golden reefs of the ancient Opher in Rhodesia, and discoveries of the ancient ruins and smelting furnaces of perhaps Solomon's Arab workmen, into Matabelaland, the scene of the late English and Matabela war and massacre under Lobenguela, the defeated chief, which has opened this vast rich country to European settlement. Premier Rhodes, a man of great genius and vast capacity, is pushing forward travel, trade, railroads, telegraphs and settlements across the Zambesi to the region of the great lakes Nyassa, Albert and Victoria Nyanza, to be connected with settlements on the Congo and Niger rivers; by the shores of Zanzibar down to the Soudan and Khartoum, where Gordon fell, and thus form a chain of posts and settlements from Capetown to Alexandria in Egypt, the granary of the ancient world, the school of ancient philosophy, the mausoleum of dynasties. Its canals are as the highways to India, held in trust by England at the will of the great powers, and for the benefit of its people.

"Under British administration, Egypt is about to reform the military, police and judicial rule of the country; she proposes to dam the Nile at Assouan, the first

cataract, at a cost of \$25,000,000, make an artificial lake reservoir of 258 square miles, and reserve a water power that would return \$4,000,000 per year to the state government, add \$63,000,000 to the annual produce, and \$26,000,000 to the rent roll; increasing the value of the land to \$230,000,000."—Montreal Gazette.

In closing up this sketch of the Scotch-Irish as leading builders of this island empire, we may quote the appropriate language of the Montreal Star:

"The growth of the British Empire is one of the marvels of the world. The Empire has been built up by great imperial and colonial statesmen, great explorers, great generals, great admirals, great merchants, great captains of manufacturing industry, a great commercial marine, backed up by a daring, adventurous and gallant people and patriotic Parliament and press. If British troops have fought on every soil in every quarter of the globe, British mariners have explored every coast and ocean and fly their flag on every water. British capital and enterprise are developing the resources and trade of every nation. British pluck and wealth have made habitable the waste places of the earth, whether in India, in Africa, in Australia, in America, in Oceanica. The Mediterranean is practically a British sea, the Suez canal, a British waterway.

All the great harbors of refuge or ocean shipping—the central ocean stations for commerce in the southern seas—all the great coaling ports in the Pacific and Australasian waters—fly the British colors. The British traveler can make the tour of the world by the great steamship and railway routes without being out of sight of his country's flag or treading any other than a British deck or riding on other than a British railway.

"Looking at the greatness of this vast Empire, with its 320,000,000 of people, its incalculable resources, natural and monetary, its unsurpassed national credit,



its splendid past and present, leading up to a still more splendid future, the magnificent field of action which it offers to every British subject, who, that has a spark of love of country in his breast, would desire to see his country's connection with the glorious old Empire severed?"

Of the statesmen, explorers, generals, admirals, merchants, captains, capitalists above referred to, the foremost and largest number were of the race described in this book. It was the union of Scotland with England in 1702 that made both Great Britain. It was not until Ireland entered the union in 1800, that Great Britain became an empire quadrupling her possessions and population. From the review of this great work, we pass on to follow the fortunes of the race in the New World in building the American Republic.

Since the above was written the battles of Atbora and Omdurman have been fought, and Khartum taken. The kalif and his dervish hosts defeated, Gordon, avenged by the carrying of Gordon's wish in the building and endowment of a Gordon College for the youth of Africa. General Lord Kitchener, an Irish hero, who planned and won this victory, has added 2,000,000 of square miles to British territory. The revolted chiefs and tribes round Unganda, Unyora and the Lake Victoria Nyanza, have been defeated. England has generously settled with France, by allowing her trade from Lake Chad to the Nile, and declared a protectorate over all the Soudan, and indirectly over Egypt. Mr. Rhodes has welcomed the railroad to Rhodesia, and made provision for it to Cairo, while England and Germany have obtained from Portugal a joint protectorate over Portuguese East Africa from Cape Delgado to Delagoa bay, thus giving England two-thirds of Africa, beside its best mineral and productive provinces opening the whole Continent to Protestant missions, and Christian civilization and commerce.

## PART III.

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# United States and American Republic.

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## CHAPTER I.

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KING JAMES I. AND THE SCOTCH-IRISH PLANTATION—THE  
POET SPENCER—MUNSTER REBELLION AND ENGLISH  
PLANTATION, FAILURE—THE ULSTER REBELLION,  
AND THE ULSTER PLANTATION—THE MASSA-  
CRE OF 1641—ULSTER BECOMES A PARA-  
DISE UNDER SCOTCH-IRISH CULTURE—  
PERSECUTION COMMENCES UNDER  
CHARLES II. AND JAMES II.—BAT-  
TLES OF THE BOYNE AND AUGH-  
RAM—THE SCOTCH SAVE  
DERRY AND ENNISKILLEN.

The poet Spencer unfolded a plan for planting Munster with English Protestant colonists, which was partially fulfilled under Queen Elizabeth. A branch of the Norman Geraldine family under the names of the Earl of Desmond and John, his brother, raised the standard of revolt against the English Government. The wars that followed this revolt, left the country a desert, without people, food or shelter. A high commission court

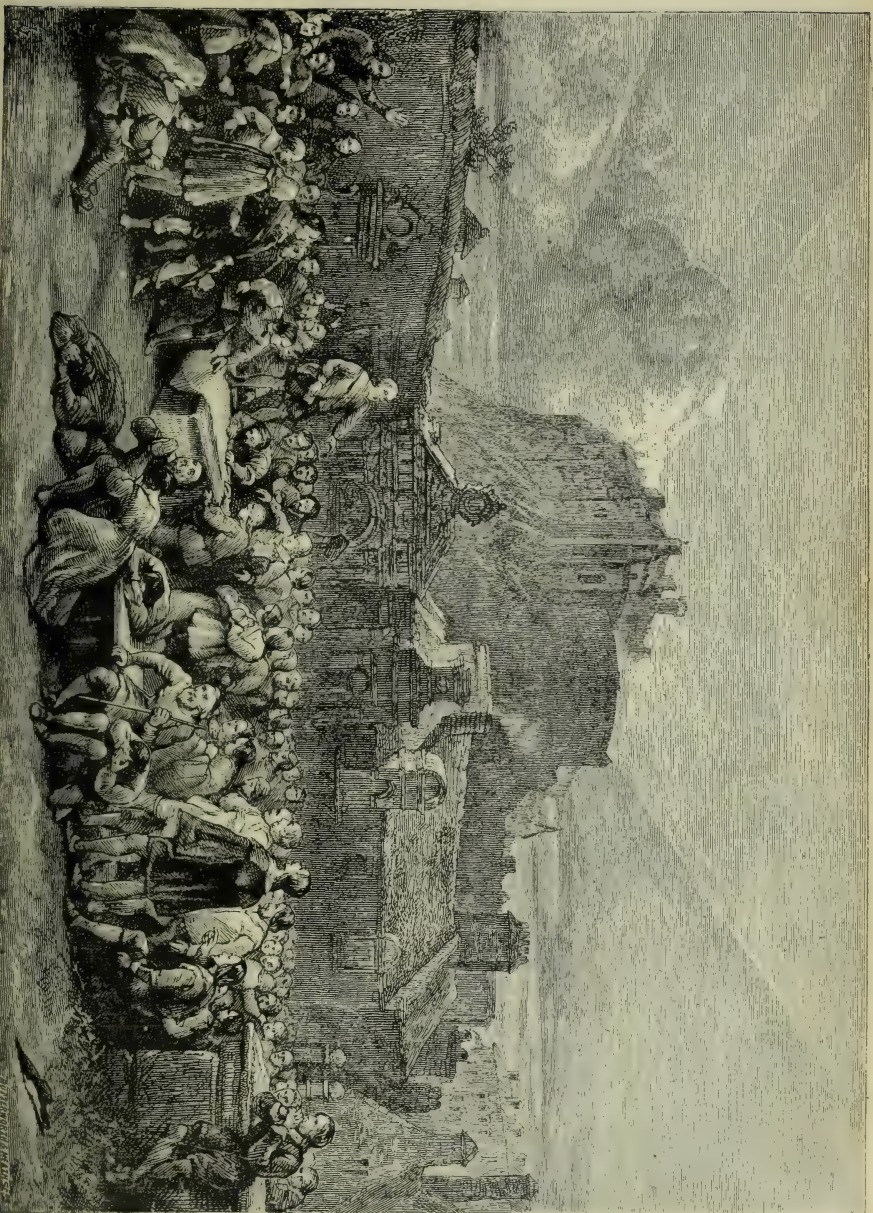
sat in Dublin, confiscated the estates and divided nearly half a million acres among those of the Irish who remained faithful and about 200,000 acres were settled by English colonists, many of whom were not of the right kind, or were not well treated; several went back, a few remained. Had they been Scotch they would have turned the country into a paradise and saved the province from rebellion and revolt. As it is, the richest and the fairest part of Ireland has been subject to epidemic revolt ever since. Scarcely had the risings of Munster been settled, when a new insurrection broke out under O'Neil of Tyrone, a descendant of the Irish Kings, with O'Donnell of Donegall, and numerous chiefs. All these insurrections were fomented by the Church of Rome and constantly kept up until the native chiefs were defeated; now to be pardoned, again to revolt, only again overthrown; turning the whole of Ulster and its twelve counties into a worse desert than that of Munster under the Desmonds. England took away from Ireland her country, and gave them the Roman superstition instead. Is it any wonder the people would cling to their superstition when nothing else was left them? Replace them in their native soil, and they may come back to the religion of St. Patrick and their forefathers as the Scotch-Irish have done. Scarcely had the O'Neils and O'Donnells been pardoned, when they again engaged in a greater conspiracy than ever. When it was discovered, they fled the country, never to return. Their country was left in a most deplorable state, by war, pestilence and famine. Elizabeth died, and James VI. of Scotland as next heir, came to the throne as James I. of England. The plan of the

#### *Ulster Plantation*

was his to a large extent. The estates of O'Neil and O'Donnell and confederate chiefs were confiscated, a sur-



SIGNING THE SOLEMN LEAGUE AND COVENANT, IN GREYFRIARS CHURCHYARD.







vey of the country ordered, and six counties confiscated to the crown; Donegal, Derry, Tyrone, Fermanagh, Cavan and Armagh; Antrim and Down were already partially settled by Scots.

If these Scotch have made Scotland the "Land of the Mountains and the Flood," a paradise of beauty and a mart of commerce, as it is this day, may not this people do for Ireland what they have done for Scotland? May not the descendants of those who went over to Argyle with Feargus, the son of Eric, and transformed "Caledonia stern and wild," into a garden of God, make Ulster a seat of commerce, a school of science, a home of quiet and religion; may they not return to the land their forefathers left a thousand years before, to build up Ireland as they have Scotland?

The six counties confiscated contained two million acres, given to the native Irish, half a million acres of the more fertile land, were given English and Scotch Protestants. "Unlike the Norman conquerors," says Froude, "Who were military leaders, the new colonists were farmers, merchants, weavers, mechanics and laborers. They went over to earn a living by labor in a land, which had produced hitherto little but banditti. They built towns and villages, they established trades and manufacturies, they enclosed fields, raised farm houses and homesteads, where until then, there had been but robbers' castles, wattled huts, and mud cabins. While without artificial distinctions, they were saved from degenerating into the native type, by their religion, then growing in its first enthusiasm into a living power, which pervaded their entire being. Those who suffered, were the chiefs who were dispossessed by the forfeitures; they and their terms, and gallowglasses, the idle lads of mettle, who counted it a shame to work, and looked on fighting and killing as the only worthy occupation of man. The churls, the earth-tillers, were spared and lived

in peace, scattered among the colonists on taking an oath to be loyal to the crown."

"Then for the first time the natural wealth of Ireland began to reveal itself. Commerce sprang up, as yet unhampered by navigation acts or disabilities; busy fingers were set at work on loom and at spindle wheel. Fields fenced and drained, grew yellow with rolling corn, and the vast herds and flocks, which had wandered at will on hill and valley were turned to profitable use. A live cattle trade was established with Bristol. Traders from half the ports of Europe came to Cork for fish, salt and butter, and salt meat. Portugal and Spain were supplied from the Irish forests with pipe staves, and the Dutch had their ship-yards in Irish creeks and havens where the timber was excellent and cheap. In 1550, the inhabitants of Ireland were recorded as half a million, and the Protestants among them were too few to be worth counting."

In 1641, the population was almost a million and a half, and among them were two hundred and sixty thousand Protestants.

About half the settlers in Ulster were Scotch and Presbyterians, nearly all of Down and Antrim were so; two-thirds of the lands in Ireland still remained in the hands of the Catholics. In the Irish Parliament they still had a strong party. The Catholic Church began again to increase. The form of settlement of these lands was entrusted to three classes of undertakers or landlords, civil or military. The first was to have 2,000 acres, on which he was to build a castle, a bawn, and to plant forty-eight able-bodied men on farms large enough for their support. The next class of 1,500 acres, to build and settle men on farms in proportion, and so of the third, to whom was given 1,000 acres to build and plant in like proportion. The houses were to be of stone or brick according to the English fashion, the



new towns of Derry and Coleraine were to be fortified. Some of the undertakers were London companies that proved more of a curse than a blessing. Within our own memories, the Gladstone government disbanded the companies, and gave the lands to the tenants upon them. A large proportion of the English settlers were Puritans, between whom and the Scotch Presbyterians, there was a close relation in religious belief. Every little group of Scotchmen had their Presbyterian ministers, who preached with power, and watched his flock with tenderness. Churches, manses and school houses began to rise in every settlement and in every parish. A new era of prosperity had begun in the Emerald Isle, that bid fair to spread to the whole of Ireland and make it again an isle of saints. But the dispossessed who fled the country to Rome, Spain or France were working up plans for innovation, insurrection and revolt. To these plans the Church of Rome lent all her aid; Jesuits, foreign priests and monks were pouring into the country. A storm was brewing, ready to burst on the nation. James I. died and his son, Charles I., came to the throne, full of the idea of the divine right of kings without any rights of the subjects; proposed to reign as an absolute monarch. He soon clashed with his parliament. During the time of his trouble with his people in England, was the opportunity for the Irish Catholic chieftians to crush the English garrison in Ireland, as some of the modern nationalists say today. A great

### *Massacre*

was begun on October 23, 1641, which continued for weeks until above 40,000 Protestants were butchered in every conceivable form of horror, and inhumanity. How many of the Scotch-Irish fell, I am unable to find. A history of the depositions taken before Sir William Temple, one of the chief justices, gives the names of a



great many who were of Scotch-Irish blood. Charles was defeated, made a prisoner and executed. Cromwell took his place as lord protector of the Commonwealth. He restored to the people their rights, to the nation peace, protection and prosperity. Having restored England to her liberty, he hastened to Ireland with an army that never was defeated; laid siege to Drogheda, demanded from the garrison a surrender; this being refused, he stormed the ramparts, took the city, put the garrison to the sword; marched to Wexford, did almost the same. The news spread that he would show no quarter to the unsundered towns. Those who surrendered he spared, except the guilty perpetrators of the late massacre. Many of the clans he divided and their chieftains he scattered among other clans in the nation. Some he transported to the West Indies. He ruled with an iron hand. In Munster and Leinster and parts of Ulster depopulated by the late war, he again planted with Puritan soldiers and settlers. Rebellion was suppressed, peace and prosperity followed over the country, which again began to be disturbed under the reign of

### *Charles II.*

After Cromwell's death, persecutions that began under Charles I., against the Scotch Presbyterians and English Puritans, were now renewed with great violence by the bishops of the English Church in Ireland. The petty annoyances became so great that many of the Puritan settlers became Episcopalians, but the Scotch-Irish held on to their confession and covenant; although several of their ministers were imprisoned or banished, while some left for New England shores. Under James II. things became worse, persecutions of dissenters whether in England, Scotland or Ireland. Under his brother and his father, the government of Ireland was largely led by the bishops of the English Church, who

proved persecutors to the Scotch-Irish settlers. James, by profession, was an Episcopalian, at heart he was a Catholic; once on the throne, and in the seat of the government, he began to restore the Catholic worship, and place in the position of power his Catholic friends. But his cruelties and butcheries of his subjects never ceased, whether in Scotland or Ireland, until a sudden cry rose up from martyred hosts to heaven. His throne trembled, his government shook and hastily he abdicated and fled to France. William of Orange was invited over, whose wife was next heir to the throne. Landing at Torbay he was crowned in London as William III., a man of the most liberal principles and just administration, so that his name is recalled as one of "glorious memory." The change in government was called the Revolution of 1688. William was hardly seated on his throne, when James' Catholic sympathizers rose in Ireland; on his behalf invited him to return by way of Ireland, which meant another civil war. He responded to their call, landed in Ireland with an army of 5,000 French, which was quickly increased by an army of 50,000 Catholic Irish. He called a parliament in Dublin, attainted 2,000 of the leading Protestant families, gave their estates to his friends, put out of office, civil and military, the English and Scotch leaders, and filled his army with officers and recruits, rank and file, from the men the priests had selected. The Protestants of the south and west fled to Enniskillen, those of the north and east to Derry. The Earl of Antrim, in the service of James, marched to lay siege to Derry. While some were for parley, or for letting them in, Rev. James Gordon, Presbyterian minister, led his apprentice boys to shut the gates against the army of 5,000 without its walls. The deed was quickly done, the manner of its doing fired the citizens with a new enthusiasm, that voiced itself from day to day, and from mouth to mouth, "no surrender."

Parson Walker of the Episcopal Church was elected governor, but it was Gorden and his Scotch boys that shut the gates, and it was Gorden that led to the breaking of the boom and relief of the city, under Browning, his friend, who directed the ships, but lost his life in the struggle. When Derry was relieved, Enniskillen followed. The Catholic forces began to concentrate and joined with the French forces under James, on the banks of the Boyne. William landed on the 11th of June, 1690; on the 30th, his army came up with James; it was composed of tried men from Holland, Huguenots from France, Puritans from England and Scots from Scotland and the north of Ireland. Next day, July 1, the battle commenced and was vigorously fought on the side of James, by his Irish veterans, and French allies. William, in the face of a deadly fire, forded the river, his men following. The Irish broke, the French retreated, and James fled to Dublin, not waiting to look behind him. James fled to France, William entered Dublin; Athlone on the Shannon surrendered. At Aughrim, on the 12th of July, the final battle was fought; St. Ruth was slain, his French army fled, the Irish retreated to Galway and Limerick, which some time later, surrendered. Ireland was again saved, but the Scotch-Irish boys of Derry held the fort, and turned the tide of battle, which led to peace for another century. Had Derry been given up, it might have changed the destiny of the British Empire, and the future of the American Republic. As it is, it was one of those pivotal or Providential events that changed the mission of races and of nations.

In the settling of the "Ulster plantation," there was a grant made by King James I. to the Presbyterian congregations called the "Regium Donum," or royal donation, by which the government promised about one-third the salary to the support of the ministry. In some

years this was withheld through the opposition of the bishops of the Episcopal Church. The latter was by law established and made heir to the churches, glebes, and tithes which the Church of Rome possessed. For a hundred years or more, the priests ceased to persecute, and became themselves the persecuted by the bishops of the Established Church. The same power persecuted the English Dissenters and Scotch Presbyterians, driving many of their ministers and congregations to America.

### *Wesley's Mission to Ireland*

took place in 1747. He preached with great acceptance in Dublin, Athlone and Cork. The next year he and his brother Charles visited the island and in Cork were met by a mob who threatened their lives, at a time when no help could be secured from the mayor. A few Scotch soldiers who were present, quelled the mob and rescued the preachers. From that time, Wesley never wanted friends among the Scotch-Irish. Shortly after, he visited the north of Ireland and preached at Newry, Lisburn, Belfast and Derry, and was received with a hearty welcome by his Scotch-Irish friends, many of whom in all the leading towns, became members of the first societies and took advance steps in demanding the sacraments, at the loss of others who were more Anglican than Wesleyan. The founders of American Methodism were Scotch-Irishmen from Fermanagh and Cavan. Today they form the third largest Protestant denomination in Ireland, their largest schools and colleges being in the north. To this people, Irish Methodism owes her largest numbers, wealth and churches. The population at the last census in Ireland was less than 5,000,000; of these, nearly two millions were Protestants, two-thirds of whom are Scotch-Irish. Two centuries ago they found Ulster the poorest part of Ireland naturally; to-day it is the richest. It was then wasted by war, famine



and pestilence, today it is free from agrarian crime, which reigns in the rest of Ireland. When the famine of 1845-52 swept over the rest of the kingdom, it scarcely touched Ulster. When the south and west were starving, Ulster was taxed for their support, besides large donations of voluntary gifts. In the south and west, the leading cities, as Cork and Limerick, have lost in population, while Derry has doubled, and Belfast has quadrupled. Cork, Limerick and Galway, the finest ports of the nation, have no ocean line of steamers starting from them, while Belfast and Derry both have. Derry, Belfast and Carrickfergus have now no less than four great iron building ship-yards; two of these in Belfast, are among the largest in the world, employing thousands of workmen and supporting their families, while the south and west of the island suffer like the land of Egypt from repeated judgments. Ulster has been like the land of Goshen, and the Scots, under God, have made it so. The wealth, the trade, the commerce, the factories, and the banks are nearly all located here for safety. Here are the finest churches, schools, colleges, the preaching of the Word, the Christian Sabbath, and law abiding citizens. These people have all the home rule they want. They do not want to be placed under the power of the political priest. They are the Scotch garrison in Ireland; they once shut the gates of Derry, and held the city and saved the nation. Will they do it again? May not this people become the builders of the great republic on the new Continent of America? In the making of that new empire, it may be well to see what part they took, what work they did, what place they occupied.

Many of the Catholics, all the Episcopalians, Presbyterians and Methodists are opposed to home rule. A new form of home rule has been lately granted in parish, union and county councils, that is working well, and is better than parliamentary law in Dublin.

## CHAPTER II.

PERSECUTION AND IMMIGRATION TO AMERICA—THE STIR-  
RING OF THE ULSTER NEST—TRANSFORMING EF-  
FECTS OF THE PLANTATION—FROUDE, THE HISTORIAN  
—PERSECUTION CONTINUED—RUIN FOLLOWS—EMI-  
GRATION BEGINS AND POURS ON THE AMERI-  
CAN SHORES—FROUDE'S DESCRIPTION—  
THE METHODIST PALATINES EMIGRATE  
—GOLDSMITH'S "SWEET AUBURN," A  
POEM, A PICTURE, A PROPHECY  
OF THE SCOTCH-IRISH IN  
LONGFORD.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on the wings; so the Lord alone did lead him, and there was no strange god with him." Deut. 32:11, 12; such was the beautiful simile used in reference to the chosen people; Egypt was the nest, Israel the eaglets, Jehovah, like the parent bird, stirred up the nest to get Israel out and plant them in the promised land, as builders of a great nation. The shaking, unpleasant to flesh and blood, was necessary to prepare them for their new mission.

The Scotch-Irish turned ancient Caledonia from paganism to Christ, from savage barbarism to a true Christian civilization, in advance of every other nation in science, literature and religion. The north of Ireland they found a desert and made it as the garden of the

Lord. Would they not be needed in the new world for a still higher, wider and grander mission there? In order to get them there, it is necessary to stir up the Ulster nest by persecution and affliction, or they will not leave, no more than the Israelites were willing to leave Egypt. Two centuries ago it took almost six months to sail from Derry or Belfast to the New England shores; one century ago, about three months; today, you can sail in an iron ocean steamer built at Belfast, in six days, instead of six months. Then the vessels were small, accommodations miserable; today, you sail in palace steamers, with palace fare, and the trip becomes a pleasant excursion, the safety being greater than that of travel by land.

From Froude, the historian, we get some of the clearest facts bearing on this subject. "The persecutions that drove so many Irish-Scotch to America began with Charles I., Wentworth, his Irish Viceroy, and Laud, his High Church Archbishop. The object was to drive the English Dissenters, and the Scotch Presbyterians into the Church of England, which was to take the place of the old Catholic Church, as the Church of St. Patrick. Two Scotch-Irishmen, Echlen and Leslie, were made bishops, and an act of uniformity was passed, compelling Presbyterian ministers to obey the bishops, and introduce the English liturgy into their churches. All who refused were banished from their churches, and dissent under any Protestant form was entirely prohibited. A ship load of Presbyterian ministers left for New England, but were driven back by storm, relanded, and went among their people, holding meetings in private when they could not preach in public. Another Solemn League and Covenant was necessary. It was a Puritan army under Cromwell reconquered Ireland. Puritan soldiers were settled in the confiscated estates to save Ireland. But at the restoration, these were persecuted by the

High Church party, again in power, until many fled back to England and some followed the Pilgrim Fathers to New England; more than half of these settlers were driven from the country. The heavy hand of persecution fell next on the Presbyterians. Presbyterian ministers were shut up in prison for preaching to their people. William III. who was tolerant to Catholics, had a toleration bill introduced for the defense of Presbyterians, but the bishops defeated it in Parliament. A Test Act was passed, cutting off from all privileges, civil, military and official, all Dissenters who would not conform to rites of the Episcopal Church. Presbyterian magistrates in Derry, Belfast and the leading towns of Ulster were put out of office, to let upstart Episcopalians in. It was announced that children of all Protestant parents not married in English churches were bastards, and the parents were persecuted in the bishops' courts as fornicators. All this was in the reign of Queen Anne. The sin of Simony became popular in the Episcopal Church; some parsons had as many as fourteen parishes, drawing the tithes and neglecting the people, who called for Presbyterian pastors; but scarcely were these settled, when the bishops drove them out and the children were left to the mercies of the Church of Rome, where whole families became Catholics. As the Dissenters were disqualified for service in the army by the bishops in Parliament, so when Anne had died, and the Prince of Hanover, as George I. came to the throne, and Charles, the Young Pretender, invaded Scotland and England, there was no Protestant army to rely on (as the Catholics were for the Pretender), to meet him and save the country. The Scotch-Irish came to the front and offered their services, through *Connelly*, of Castletown. They were accepted; Scotch-Irish regiments were at once filled, and over and above the regular troops, thirty thousand men were at once in arms.



"Owing," says Froude, "to the leaven of Jacobitism in the Established Church, the Presbyterian was the only body on whom England could thoroughly rely." England was saved, but it was the Scotch-Irish who did it. Ought they not to have been remembered? But like Joseph in Egypt, the chief butler remembered not Joseph, but forgot him; thus was proved, the military strength of the nation lay with the Protestant Dissenters.

Notwithstanding the services the Presbyterians had rendered, in twice saving the nation, they were still deprived of their rights and subjected to the severest penalties.

"And now," says Froude, "recommenced the Protestant emigration, which robbed Ireland of the bravest defenders of English interests, and peopled the American seaboard with fresh flights of Puritans. Twenty thousand left Ulster on the destruction of the woolen trade; many more were driven away by the first passing of the Test Act. The stream had slackened in hope that the law would be altered; when the prospect was finally closed, men of spirit and energy refused to remain in a country where they were held unfit to receive the rights of citizens; and thence forward until the spell of tyranny was broken in 1782, annual shiploads of families poured themselves out from Belfast and Londonderry. The resentment which they carried with them continued to burn in their new homes, and in the War of Independence, England had no fiercer enemies than the grandsons and great-grandsons of the Presbyterians, who had held Ulster against Tyrconnell. The Irish Council were startled at the dimensions the exodus assumed." "The worst of it is," wrote Archbishop Boulter, "that it carries off only Protestants, and reigns chiefly in the north. Parliament ordered an inquiry and held evidence as if it were some inexplicable mystery." The Presbyterian

ministers summoned as witnesses before the parliamentary court of inquiry said, "The hardships under which their people labored on account of the Test Act were so grievous that they were transporting themselves to America for the sake of liberty and ease, which they were denied in their native country." "And so the emigration continued, the young, the courageous, the energetic, the earnest, those alone among her colonists who, if Ireland was ever to be a Protestant country, could be effective missionaries, were torn up by the roots, flung out, and bid find a home elsewhere; and they found a home to which England fifty years later, had to regret that she had allowed them to be driven." The Protestant interest in Galway suffered in another way; whole families neglected by the Episcopal parson, went over to Rome. The exodus continued until itinerant Methodism saved the few families left in the south and west to Protestantism still.

A little later, Ulster landlords, forgetful of the terms on which they received their lands, began to evict the Presbyterian tenants for Irish Catholics, who offered higher rents. It was those Protestant tenants enriched the lands and made them more valuable; for this they were punished by eviction. Flights of Protestant settlers had been driven away by the bishops; fresh multitudes now winged their way to join them, and in no tender mood toward the institutions under which they had been so cruelly dealt with. The next year they had to hear from the Linnen Board that many thousands of the best manufacturers and weavers had gone to seek their bread in America; and that thousands were preparing to follow. Religious bigotry, commercial jealousy, and modern landlordism, combined to do their worst against the Ulster settlement. Those who went carried their arts and tools with them. In two years that followed the Antrim evictions, thirty thousand Protestants

left Ulster, forced to land, where there was no legal robbery and where those who sowed the seed, reaped the harvest. They went with bitterness in their hearts, cursing and detesting the aristocratic system of which the ennobling qualities were lost, and only the worst retained. The south and west were caught by the same movement and ships could not be found to carry the crowds who were eager to go. It was at this time that Philip Embury, Barbara Heck and others of the Palatine Methodists went. Already Robert Strawbridge had gone from Fermanagh; John King followed shortly after and these became founders of the Methodist Church, now the largest in the United States. The parting scene of Embury and his friends at Limerick is most touching; standing on the deck of an emigrant ship, he preaches his farewell sermon to a weeping crowd on shore.

“The emigration,” continues Froude, “was not only depriving Ireland of its manufacturers, but of the sinews of its trade; rich yeomen, when their old leases expired, refused to lease them in a country where they were to live at other men’s mercy, and departed with their families and their capital. Protestant settlements which had lingered through the century now almost disappeared; Bandon, Tullamore, Athlone, Kilbeggan, and many other places once almost exclusively English and Scotch, were abandoned to the priests and the Celts. Pitiable and absurd story, on the face of which was written, ‘madness;’ the country abandoned to anarchy by the scandalous negligence of English statesmen; idle, absentee magnates, forgetting that duty had a meaning, and driving their tenants into rebellion and exile; resident gentry wasting their substance in extravagance, and feeding their riot by wringing the means of it out of the sweat of the poor; such was the fair condition of the Protestant colony, planted in better days, to show the Irish the fruits of a nobler belief than their own, and

the industrial virtues of a nobler race. Who can wonder that the English in Ireland has become a byword? The Irishman of the last century rose to his natural level whenever he was removed from his own unhappy country. In the Seven Years' War, Antrim's best generals were Irishmen; Brown was an Irishman; Lacy was an Irishman; O'Donnell's name speaks for him; and Lally Tollendal, who punished England at Fonteroy, was O'Mullally of Tollendally. Strike the names of Irishmen out of our own public service, and we lose the heroes of our proudest exploits—we lose the Wellesleys, the Pallissers, the Moores, the Eyres, the Cootes the Napiers; we lose half of the officers, and half of the privates who conquered India for us and fought our battles in the Peninsula. What the Irish could do as enemies, we were about to learn, when the Ulster exiles crowded to the standard of Washington; what they can be even at home we know at this present hour, when under exceptional discipline as police, they are at once the most sorely tempted, and the most nobly faithful of all subjects of the British race; when England learns to prefer realities to forms, when she recognizes once for all, that having taken possession of Ireland for her own purposes, she is bound before God to make the laws obeyed there, and deal justly between man and man, disaffection and discontent will disappear."

On the shores of the beautiful Lough Dergh, an expanse of the Shannon ten miles from Killaloe and twenty from Limerick, stands a lovely little village called Mount Shannon, with hotel, Episcopal and Methodist Churches, postoffice, school, and police barracks. It was a Scotch-Irish settlement, of the kind that the eloquent historian Froude referred to. The settlement was begun by Mr. Wood many years ago, who built here a factory and brought several Scotch families with him. The factory gave work to many Catholics, until one day the priest



cursed it because the proprietor would not stop his mill on holidays. It was Sunday; that night it was burned, and desolation followed in the ruins; the factory was never rebuilt. The case was typical of hundreds of others in the south and west; hence capital sought its safety in the north among the Scotch-Irish, where it flourished.

In part of the County Longford, there are several Scotch settlements whose people left Scotland for Ireland two centuries ago, under the leadership of Lord Forbes. Newton Forbes was made the village centre of a place called the "Scotch Quarters." Other settlements were made at Longford, Killashee, Nenagh, Ballymahon, and *Lissoy*, the Sweet Auburn of Goldsmith's classic poem; here lived the Shaws, Deans, Rosses, Moffetts, Wilsons, McClaughrys and McCords, with a host of others, all of Scotch descent. Goldsmith's "Sweet Auburn" will best describe the poet's record, as the writer saw it a few years ago.

*Sweet Auburn, a Poem, a Picture, and a Prophecy.*

It was in the early summer of 18— that I sailed from Moun Shaanon up the Shannon past Portumna, Bannagher, the ruins of the seven churches at Clonmacnois, and reached Athlone, the military center of the west, and stronghold of the Shannon. Here I spent a pleasant night with friends who showed me the church that Wesley preached in, and the memorial scenes of great conflicts between the English settlers and the Irish clans. Next morning I engaged a carriage to take me to *Lissoy*, the Sweet Auburn of Goldsmith's classic poem. The hawthorn hedges were out in bloom, trees were putting on their foliage, and nature robed in summer beauty, looked lovely. Cowslip, primrose and daisy decked the roadside and the meadows, and the air was full of fragrance, wafted by a slight breeze from every scented

flower, shrub and grove. Blackbird and thrush filled the air with song, and the cuckoo sang as he flew from field to field, imitated by the children on their way to school. Soon the village came in sight, for although born within ten miles of the place, I had never seen it before, but as I reached and saw, I could not but exclaim:

"Sweet Auburn! loveliest village of the plain,  
Where health and plenty cheer'd the laboring swain;  
Where smiling Spring its earliest visit paid,  
And parting Summer's lingering blooms delayed."

As a poem for simplicity of language, felicity of expression and beauty of imagery, few poems have ever excelled it. From beginning to end it continues in one strain of chaste and pathetic song. But the poem excels as a *picture* of natural scenery, rural life, religious teachings, and moral musings. What can excel the following grouping of scenery, incidents and village costumes?

"Dear lovely bowers of innocence and ease,  
Seats of my youth, when every sport could please,  
How often have I loitered o'er thy green,  
Where humble happiness endeared each scene;  
How often have I paused on every charm,  
The sheltered cot, the cultivated farm,  
The never-failing brook, the busy mill,  
The decent church that topped the neighboring hill,  
The hawthorn bush, with seats beneath the shade,  
For talking age, and whispering lovers made."

The village is thus depicted:

"Sweet was the sound when oft at evening's close,  
Up yonder hill the village murmur rose.  
There, as I paused with careless steps and slow,  
The mingled notes came softened from below.  
The swain responsive as the milkmaid sung,  
The sober herd that lowed to meet its young,  
The noisy geese that gabbled o'er the pool,  
The playful children just let loose from school,  
These all in sweet confusion sought the shade,  
And filled each pause the nightingale had made."

The village parson is vividly portrayed after describing the modest mansion:

“A man he was to all the country dear,  
And passing rich with forty pounds a year,  
Remote from towns he ran his godly race,  
Nor ere had changed, nor wished to change his place.  
And as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds, and led the way.  
\* \* \* To them his heart, his love, his grief were given,  
But all his serious thoughts had rest in heaven,  
As some tall cliff, that lifts its awful form,  
Swells from the vale and midway laves the storm,  
Though 'round its breast the rolling clouds are spread,  
Eternal sunshine settles on its head.”

And so he continues his description of the village schools, schoolmaster, and statesman. The poor, the beggar and the rich; all forms and classes of life pass before you on the picture. But his *poem* was a prophecy as well as a picture. When the seer of Patmos saw the revelations of the future pass before him in vision, and the germs of apostacy in the seven Oriental churches, and was commanded to write and warn them of the danger; so the poet's description of Sweet Auburn unveils the shadow of the coming calamity of Irish suffering, that was to fall upon the nation a century after with its latent causes and results. Some writers have called Sweet Auburn an English village, and the description an English poem. It is neither. Nor is the description or the village, Catholic; but represents that state of life in the Established Church and under Protestant rule, with sympathy for the Irish tenant, and against the cruel landlords, whose tyrannous system has to bear the bitter fruits of long years of oppression.

This is remarkably foretold in the following lines of the poet:

“Sweet smiling village, loveliest of the lawn,  
Thy sports are fled and all thy charms withdrawn.  
Amidst thy bowers the tyrant’s hand is seen,  
And desolation saddens all thy green.  
One only master grasps the whole domain,  
And half the village stunts thy smiling plain.  
No more thy glassy brook reflects the day;  
But choked with sedges, works its weary way  
Along the glades, a solitary guest.  
The hollow-sounding bittern guards its nest,  
Amidst thy desert walks, the lapwing flies,  
And tires the echoes with unwearièd cries,  
Sunk are thy bowers in shapeless ruin all,  
And the long grass o’ertops the moulding wall.  
And trembling, shrinking from the spoiler’s hand,  
Far, far away thy children leave the land.  
Ill-fare the land, to hastening ills a prey,  
Where wealth accumulates, and men decay,  
Princes and lords may flourish, or may fade.  
A breath can make them, as a breath has made,  
But a bold peasantry, their country’s pride,  
When once destroyed, can never be supplied.

The thought is further crystalized around the rich man:

“The man of wealth and pride  
Takes up a space that many poor supplied,  
Space for his lake, his park’s extended bounds,  
Space for his horses, equipage and hounds.  
The robe that wrapped his limbs in silken cloth,  
Has robbed the neighboring fields of half their growth.  
His seat, where solitary spots are seen,  
Indignant spurns the cottage from the green;  
While thus the land adorned for pleasure all,  
In barren splendor feebly waits the fall.  
Thus fares the land, by luxury betrayed,  
In nature’s simplest charms at first arrayed,  
But verging to decline, its splendors rise,  
Its vistas strike, its palaces surprise;  
While scourged by famine, from the smiling land  
The mournful peasant leads his humble band,  
And while he sinks, without one arm to save,  
The country blooms, a garden and a grave.”



The following description of emigrants driven to foreign lands is not so much that of the Catholic as the Protestant Presbyterians. These Protestant emigrants driven from Ireland to America, were the men who took an active part in the war of Independence under Washington. The Catholic emigrants did not leave until near a century later. While descriptive of the one it was prophetic of the other:

“Good heavens! what sorrows gloomed that parting day,  
That called them from their native land away,  
When the poor exiles, every pleasure past,  
Hung 'round the bowers, and fondly looked their last,  
And took a long farewell, and looked in vain  
For seats like these beyond the western main.  
And shuddering still to face the distant deep,  
Returned and wept, and still returned to weep.  
The good old sire, the first prepared to go  
To new-found worlds, and wept for others' woe.  
But for himself, in conscious virtue brave,  
He only wished for worlds beyond the grave.  
His lovely daughter, lovelier in her tears,  
The fond companion of his helpless years,  
Silent went next, neglectful of her charms,  
And left a lover's for a father's arms.  
With louder plaints, the mother spoke her woes,  
And blessed the cot where every pleasure rose,  
And kissed her thoughtless babes with many a tear,  
And clasped them close, in sorrow doubly dear,  
While her fond husband strove to lend relief,  
In all the silent manliness of grief.  
Down where yon anchoring vessel spreads the sail,  
That idly waiting, flaps with every gale,  
Downward they move, a melancholy band,  
Pass from the shore, and darken all the strand.”

These Scotch-Irish emigrants left Ireland poor, but made America rich. Froude shows plainly that the government landlords, and clergy of the Established Church, had so crushed the interest of Protestant tenants as to force them to leave for foreign lands. Had they remained, Ireland would have been safe, prosperous and

loyal today. As it is, the priest, the tenant, the league, landlord and the government are at war with each other. Sweet Auburn, as presented in this picture, is an apt illustration of the Protestant population in the County Longford, of which Auburn was a part, and the Scotch-Irish, the people. The new local law and union, parish county councils lately introduced, may restore Ireland to her ideal village, Sweet Auburn.

“Through torrid tracts with fainting steps they go,  
Where wild *Altama* murmurs to their woe,  
When the poor exiles every pleasure passed,  
Hung round their bowers and fondly looked their last,  
And took a long farewell, and wished in vain,  
For seats like these beyond the western main.”

These words of the poet fix the destination of these Scotch-Irish emigrants from Auburn and Lissoy, to Georgia, on the banks of the wild Altamaha river. Here they met at Darien, and Savannah; other Scotch settlers from Scotland, and Moravians from Germany who came with the Wesleys as missionaries, and General Oglethorpe as governor to organize the colony as Georgia. At some of the meetings of these Scotch-Irish and German pioneer settlers, it is said Oglethorpe wore the kilt and plaid, for his mother was a Scotch woman. Through Wesley's influence on the governor and settlers they shut out slavery and whiskey from the colony, and thus made it free of both these curses. It was at this time in Savannah that Wesley organized the first American Sabbath school, and published his first hymn book. It is also supposed that some of these emigrants from Auburn, Ireland, joined another band of Scotch-Irish near Charlotte, Mecklenburg County, North Carolina, and were united in forming the first Declaration of Independence, which Dr. Bravard presented. Thus were these people immortalized by this great poet and poem, and by their connection with freedom, prohibition, and American independence.

## CHAPTER III.

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IN AMERICA—DISCOVERY—SETTLEMENT—ALONG THE ATLANTIC STATES FROM MAINE TO FLORIDA—ALONG THE SOUTHERN STATES FROM TENNESSEE TO TEXAS—ALONG THE PACIFIC STATES FROM CALIFORNIA TO BRITISH COLUMBIA—THE MIDDLE STATES FROM THE ALLEGHENY TO THE ROCKY MOUNTAINS—NAMES IMMORTAL IN SETTLEMENT AND SUBSEQUENT HISTORY.

In the year of the four hundredth anniversary of the discovery of America by Columbus, we are reminded of other claims prior to his. We do not refer to those of Norse, Chinese, or others, but to the legend of St. Brandon of Clofert, Ireland, who died in 577. The story runs: St. Brandon, having heard of the existence of a far western region, from two of his disciples, Barendius and Modoc, who had been there before that time, laid in provision for fifty days, and weighing anchor from the coast of Kerry, sailed westward toward the sun setting. They traveled for fifteen days inward, but did not reach the end of it. Those voyages it is said, continued for seven years. "In 1160 A. D., O'Halleron," says a Welch prince named Mardoc, "son of an Irish prince, fitted out a number of ships with Welch and Irish sailors, sailed southwest and discovered land until then unknown." These traditions are referred to in the ancient Irish

manuscripts, which were well known and referred to in the German universities at that time, which, with the teaching of Virgillius a little later, of the earth as a sphere having its antipodes, must have created an expectation of some such kind from the west land, especially as the Irish of that age were the greatest sailors, travelers and scholars in the world. The men who founded missions in Iceland and Lapland, as far east as Bulgaria and as far west as Iona, might also have discovered America; at least they prepared the way for it. Whether Norse, Welch or Italians have discovered America, the Scotch-Irish have peacefully invaded it. It was a long time after the discovery of Columbus, that colonies were formed on the American Continent. The Spaniards leading, in 1565, built St. Augustine in Florida, the French built a fort in Carolina in 1562 and founded Quebec in 1608. In 1595, Raleigh settled 180 immigrants at Roanoke, and in 1606, at Jamestown, Virginia. In 1622, the Pilgrim Fathers landed at Plymouth, and in 1634 Catholics settled under Lord Baltimore in Maryland. In 1649, several Catholic Irish settled in Barbadoes by order of Cromwell. In the reign of Charles II., James II. and Queen Anne, many of the Scotch-Irish settled in Acadia, changing the name to Nova Scotia or New Scotland, whose numbers were increased by repeated accessions during the penal persecutions that followed from the Episcopal bishops in Ireland.

*Along the Atlantic States.*

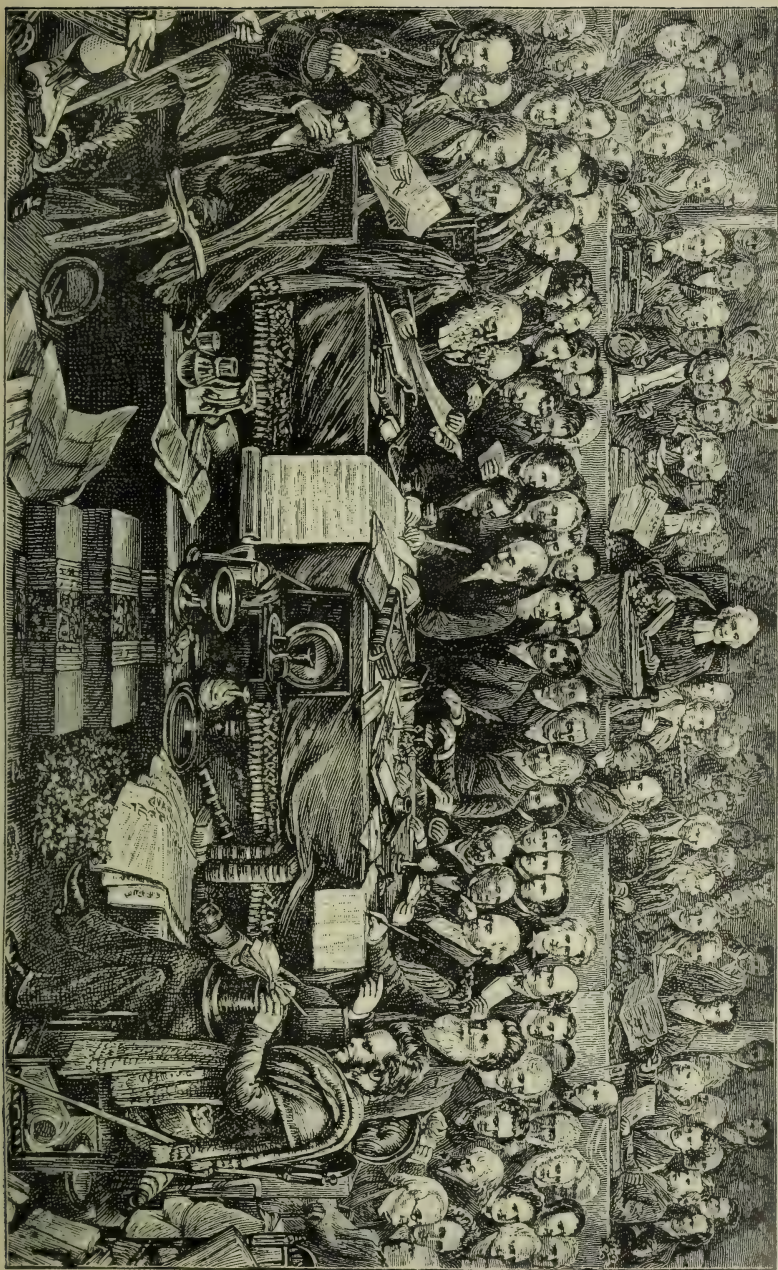
In 1699, James Logan of Lurgan, Ireland, went with Penn to his Quaker settlement in Pennsylvania. A large number of his countrymen followed, and made Philadelphia more of a Presbyterian than a Quaker city. In 1730, more than 5,000 Scotch-Irish entered Pennsylvania, which was more than all other nationalities. Settling in the interior of the state, they founded towns



called after those in Ireland; Derry, Donegal, Tyrone, Coleraine. In 1729 several families from Longford, Ireland, sailed to Philadelphia, among whom were Charles Clinton and his three children, who were destined to become historic in the annals of New York; whether in the revolution, the government of the state, the great canal systems and public enterprises of the nation, or in national popularity as DeWitte Clinton. The Clintons raised New York from the fourth, to be the Empire State.

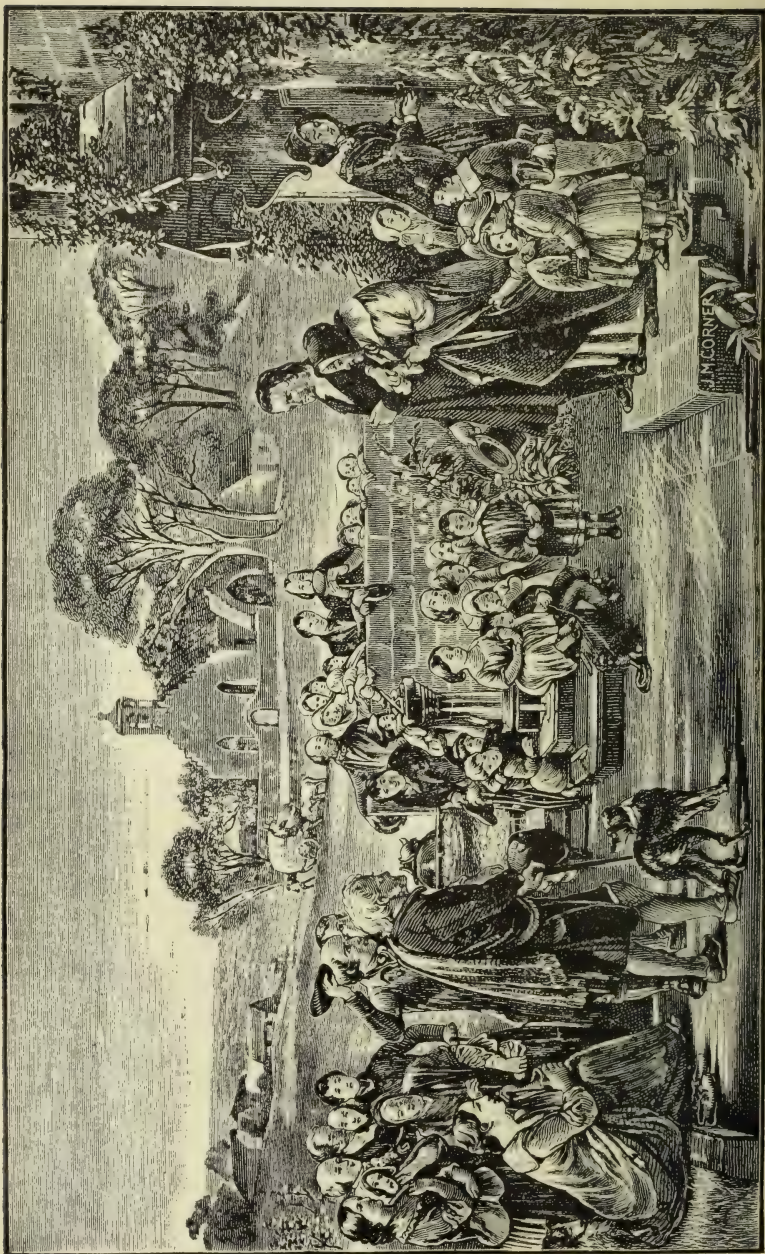
In 1689, the Carrols moved to Maryland from Cork, Ireland, with Lord Baltimore, one of whom became famous as the first bishop of the Catholic Church in America, the other as Charles Carrol, one of the first signers of Independence, who also gave his farm to Washington, to build the present capitol of the United States, on the Potomac, as it was then a central site between the Northern and Southern states. In 1737, a large Irish colony settled on the Santee river in South Carolina, from which they spread out in different settlements. In 1710, a large number settled in Virginia, moving out from Jamestown along the Blue Ridge Mountains; among whom were McDowells, McDuffies, McGruders, McGaheys, McFarlands, Healeys, Kenedys, Lynches, after whom the towns of Kinsale and Lynchburg are called. It was at this time that Rev. Mr. Miller, Presbyterian minister, came out, from whom has descended the late Dr. Miller of Kentucky and Hon. James Miller of Bloomington, first Republican state treasurer of Illinois. An old family Bible brought out from Ireland by the above clergyman, is in McKendree College, Illinois.

In South Carolina and Virginia, we notice the families of Rutledge, Jackson and Calhoun destined subsequently to become famous in state and national history. In North Carolina and Kentucky we find large settlements, among whom were the Harlans, McBrides, Mc-



THE FIRST GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.





LEAVING THE MANSE.

Gradys, McClellans, Macafees, Logans, Hogans and Butlers.

Delaware was early settled with a number of Irish families, among whom were the Butlers and Plunketts.

Georgia, although planted by German Moravians under Gen. Oglethorpe, who, on his mother's side, was of the Argylls of Scotland and the Wesleys, became subsequently one of the largest fields of Scotch-Irish settlements; among whom are found Clarks, Cobbs, Colquits, Barnetts, Longs, Mackintosh, Stevens, Stevensons, Doo-leys, Cummings, Murrays, Maurays, Harveys, Hoggs, McBrides, Mathews, Johnsons, Jacksons, Campbells, Doghertys, Mereweathers. The beautiful Atlanta, the commercial capital, owes most of its enterprise and prosperity to this people, who entertained the Scotch-Irish Congress in 1892, with princely hospitality.

Florida, the land of flowers and fruits, owes much of its prosperity to this people, who settled there from Georgia and the Carolinas. From Governor Fleming of Florida, Dr. Maxwell and others, a cordial invitation for the congress of 1893, was given to meet there in Jacksonville.

Early in the eighteenth century New York, New Jersey, and Delaware received large numbers, which were increased in later years from Scotland and Ireland; among whom were the Livingstons, Hamiltons, Fultons, Clintons, Elliotts, Harpers, Halls and Bonners of political, commercial and literary fame.

Massachusetts. August 4, 1718, there landed at Boston from Ireland, five ships with one hundred and twenty families numbering 750 souls; among whom was John Young in his ninety-sixth year, who lived to be one hundred and seven. Many of these spread out to Worcester, Warren and Slandford. In 1719, sixteen Scotch-Irish families arrived from Londonderry, who with others spread out to Windham, Chester, Litchfield, Man



chester, Bedford, Goffstown, New Boston, Antrim, Peterborough, Ackworth in Vermont, and Cherry Valley in New York. In 1737 they formed the first benevolent society in Boston, to take care of the poor. In Ireland parish, around Mount Holyoke we find a large settlement. At Wellfleet, Cape Cod, and Saybrooke, Connecticut, a large number of families from Longford, Ireland, settled; among whom were the Higgenses and Reileys. At Concord, Massachusetts, the Cargills gave their property to the town to build it up.

At a meeting of the American Antiquarian Society, Boston, Massachusetts, April 25, 1895, Mr. Green presented the following report of the Scotch-Irish in America:

"The historical part of the report consisted of an elaborate essay on the Scotch-Irish in America. A tribute is due, said Mr. Green, from the Puritan to the Scotch-Irishman, and it is fitting that it should be rendered by this society, which has its headquarters in the heart of New England. The Scotch had been wandering over Europe for centuries, fighting her battles and engaging in trade. In the beginning of the seventeenth century they tried colonization, and large numbers in that century crossed over the narrow stream of water between Scotland and Ireland and peopled the north-western portion of the latter country. In the eighteenth century immense numbers of these Scotchmen, who had not intermarried meantime with the Celtic Irish, flocked from Ireland to America, where they and their descendants have formed a most valuable portion of the inhabitants.

"Aug. 4, 1718, seven small vessels with about 750 passengers, nearly all Scotch-Irish, came into Boston. A portion of these emigrants, who had determined to live together, undertook to explore the coast of Maine, to find a place for settlement. The party sent out win-

tered at Falmouth, now Portland, where they suffered from cold and shortness of provisions. Seeking a milder climate in the spring, they sailed westward and, entering the mouth of the Merrimac, came to Haverhill. There they heard of Nutfield, now Londonderry, N. H., and finding it a suitable site, settled there. They were joined in this place by others and a prosperous town was soon established. Governor Bell of New Hampshire, himself a Scotch-Irishman, estimates that there are 50,000 of the descendants of the settlers of Londonderry scattered over this country. Two hundred of the emigrants who came to Boston Aug. 4, 1718, went to Worcester, Mass., to live.

“Worcester, after its inhabitants had been twice dispersed by Indians, was at that time beginning a new and permanent settlement. It was not incorporated, however, until 1722. At the second annual town meeting, James McClellan, the great-great-great Scotch-Irish grandfather of General George B. McClellan, was chosen a constable. Dr. Matthew Thornton, one of the signers of the Declaration of Independence, received an academic education in Worcester and after studying medicine moved to Londonderry, N. H., to practice. Chief Justice George T. Bigelow of the Supreme Judicial Court of Massachusetts, through his grandmother, the wife of Colonel Timothy Bigelow of Worcester, was of Scotch-Irish blood. Professor Perry of Williamstown has discovered that the great botanist, Professor Asa Gray, was descended from the first Matthew Gray of Worcester. The Scotch-Irish were treated inhospitably in Worcester, on account of the difference in habits and in the form of religion of the newcomers from those of the older residents. Both the old and the new were stanch Protestants, but the earlier Congregationalists could not tolerate the Presbyterianism of the later comers.

“A portion of the emigrants who came from the

north of Ireland to Boston, in 1718, remained in that town.

“Later, colonies of Scotch-Irish were introduced into Maine by Robert Temple, an Irish gentleman, an ancestor of Robert C. Winthrop. A large portion of the inhabitants of Maine and New Hampshire, a considerable portion of those of Massachusetts and many families in Vermont, Connecticut and Rhode Island are descendants from men of the Scotch-Irish race.

“Most of the Scotch-Irishmen who came to America in the eighteenth century entered the continent by way of Philadelphia. They went west in large numbers, and a stream of emigrants flowed south, particularly after Braddock’s defeat, along the lines of the Blue Ridge into Maryland, Virginia, North Carolina, South Carolina and Georgia.

“From Virginia and North Carolina the Scotch-Irish peopled Kentucky, and from North Carolina they went into Tennessee. These are largely Scotch-Irish states. Alabama, Missouri, Mississippi, Arkansas and Texas have a considerable population of the same race. So have other states, such as Iowa, Ohio, California, etc.

“The Scotch-Irish lived on our frontiers, being a brave and adventurous people, and so did much of the fighting with Indians, and were prominently engaged in the wars of Great Britain with France on this continent. They took an important part in the battle of Bunker Hill. The Scotch-Irish got possession of the House of Burgesses in Virginia, and under the leadership of the patriotic Scotchman, Patrick Henry, passed the famous bill of rights, and a little later, with Jefferson as a leader, passed an act which has done much to separate Church and State in Virginia and throughout the United States.

“People of this race have been firm adherents of civil and religious liberty. They also hated the English and

the Church of England, from whom they conceived that they had suffered great wrongs.

"Several of the governors of states chosen after the Declaration of Independence were Scotch-Irish or Scotch. General Knox was Washington's secretary of war, the Scotch-Irishmen Wilson and Iredell and the Scotchman Blair were original associate justices of the Supreme Court of the United States. John Rutledge, the second chief justice, was Scotch-Irish. It is said that of the twenty-three presidents of the United States, the Scotch-Irish have contributed six: Jackson, Polk, Taylor, Buchanan, Johnson and Arthur, and the Scotch three: Monroe, Grant and Hayes.

"The Scotch-Irish were men of strong bodies and minds. They were notably men of practical sagacity and common sense. They were self-reliant and persistent, brave and fond of adventure. They were plain, industrious and frugal. They were frank, even to rudeness sometimes. Their sedateness was relieved by a keen sense of wit and humor. They had a passion for education and religion, and were strict in their morality. They were really the schoolmasters of all the leaders in the Revolution who lived south of New York. They demanded religious liberty for themselves, but they allowed it to others. Mr. Green closed with a short comparison of the Puritan and the Scotch-Irishman."

From the following roll of Scotch-Irish names in America some readers can select their family names.

Abercrombie, Aberdeen, Abernathy, Adair, Adams, Agnew, Aikens, Alexander, Allen, Allison, Anderson, Andrews, Ancrum, Antrican, Arbuckle, Archer, Archibald, Armor, Armstrong, Arthur, Ashburton, Ashton, Atchison, Atkinson, Ayres, etc.

Bailey, Baird, Baker, Baldridge, Banks, Barber, Barclay, Barnard, Barnes, Barnet, Barr, Bartlett, Bartley, Baskins, Baxter, Bay, Beall, Bean, Beatty, Beck, Beeler,



Bell, Bennet, Berry, Berryhill, Berwick, Bertram, Bigger, Bigham, Bingham, Birney, Black, Blackburn, Blackstone, Blain, Blair, Blaney, Bleakney, Blythe, Boal, Boggs, Bogle, Bonner, Borland, Bowman, Boyd, Boyle, Bracken, Braden, Bradley, Brady, Brandon, Bratton, Breckenridge, Brice, Brown, Bruce, Bryan, Bull, Buchanan, Bunting, Burd, Burns, Brunside, Butler, Byers, etc.

Cairns, Caldwell, Calhoun, Callendar, Cameron, Campbell, Canon, Carlisle, Carmichael Carmony, Carnahan, Carothers, Carr, Carroll, Carscadden, Carson, Cathay, Cathcart, Catherwood, Cavet, Cessna, Chain, Chambers, Charlton, Chesney, Chestnut, Christy, Clark, Cleland, Clemens, Clemson, Clendennin, Clifford, Clingan, Clyde, Cochran, Collier, Collins, Colvin, Connal, Conner, Cook, Cooper, Copeland, Corbet, Cornelius, Corran, Corrigan, Corry, Coulson, Coulter, Cowan, Cowden, Cox, Cracraft, Craig, Crawford, Crean, Cee, Creigh, Creighton, Criswell, Crocket, Croghan, Cross, Cruikshank, Culbertson, Cully, Cummings, Cunningham, Curran, Curry, Cuthbert, etc

Daniel, Darlington, Darrah, Darwood, Davidson, Davis, Dawson, Day, Dennis, Dennison, Denny, Deyarmond, Dickerson, Dickey, Dill, Dickson, Dinsmore, Diven, Dixon, Doak, Dobbins, Dodds, Donaldson, Donnel, Dougherty, Douglas, Doyle, Drummond, Duff, Duffield, Dunbar, Duncan, Dunlap, Dunleavy, Dunmire, Dunn, Dunning, Dunwoody, etc.

Eckles, Edgar, Edmiston, Edmundson, Elder, Elliott, Emmitt, Ensley, Entrican, Espie, Evans, Ewing, etc.

Farquhar, Farquharson, Faris, Ferguson, Fife, Filson, Fleming, Finley, Finney, Fisher, Forbes, Forgy, Forster, Forsythe, Foster, Frazer, Fullerton, Fulton, Furey, Futhey, etc.

Galbraith, Gallagher, Galloway, Gamble, Gardner, Garretson, Garvin, Gaston, Gault, Gay, Geddes, Gem-

mill, Gibbs, Gibbons, Gibson, Giffen, Gilchrist, Gilkey, Gillespy, Gilliland, Gillis, Gilmore, Gilston, Givens, Glasgow, Glenn, Gordon, Graham, Grant, Gray, Gregg, Green, Greenlee, Grier, Grubb, Gunn, Guthrie, etc.

Hall, Hamill, Hamilton, Hand, Haney, Hanlin, Hardin, Hanna, Harbison, Hardy, Harkness, Harlan, Harper, Harrah, Harris, Harrison, Hart, Harvey, Haslet, Hastings, Hatfield, Hathorn, Hatton, Hay or Hayes, Heath, Hemphill, Henderson, Hendricks, Henry, Henthorn, Heslep, Herron, Hetherinton, Highlands,, Higinbotham, Hill, Hindman, Hoge, Hogg, Hoke, Holmes, Hood, Hopkins, Horner, Houston, Howard, Huddleston, Hughes, Hughey, Humes, Hunter, Hutchinson, etc.

Innis, Ireland, Irvine, Irwin, etc.

Jack, Jackson, Jamison, Johnston, Jones, Jordon, Junkin, etc.

Kean or Kain, Keith, Kelly, Kelso, Kennard, Kennedy, Kenny, Kerr, Keys, Kidd, Kilgore, Killen, Kilbough, Kilpatrick, King, Kinkead, Kirk, Kirkpatrick, Kirkwood, Kittera, Knox, Kyle, etc.

Lafferty, Laird, Lamb, Lambert, Lamont, Lang, Larimore, Latta, Lattimer, Laughlin, Law, Lawler, Lawrence, Lawson, Leasure, Lecky, Leech, Leeper, Leith, Lemon, Leonard, Leslie, Lewis, Ligget, Lindley, Lindsay, Linn, Linton, Linville, Lochry, Lockhart, Logan, Long, Loudon, Loughhead, Love, Lovett, Lowrey, Lowther, Luckey, Ludington, Lusk, Lyeon, Lyon, Little, Lucas, Lyle, Lytle, etc.

McAden, McAdow, McAllister, McArthur, McAvery, McBeth, McBrayer, McBride, McBrown, McCabe, McCachran, McCall, McCalla, McCallip, McCallen, McCann, McCandless, McCalmont, McCarroll, McCartney, McCarty, McCaskey, McCausland, McCay, McClaghan, McClean, McClellan, McClenahan, McClennon, McClery, McClintock, McCloskey, McClure, McClurg, McCombs, McConaughy, McConkey, McConn, McConnell, McCord, Mc-

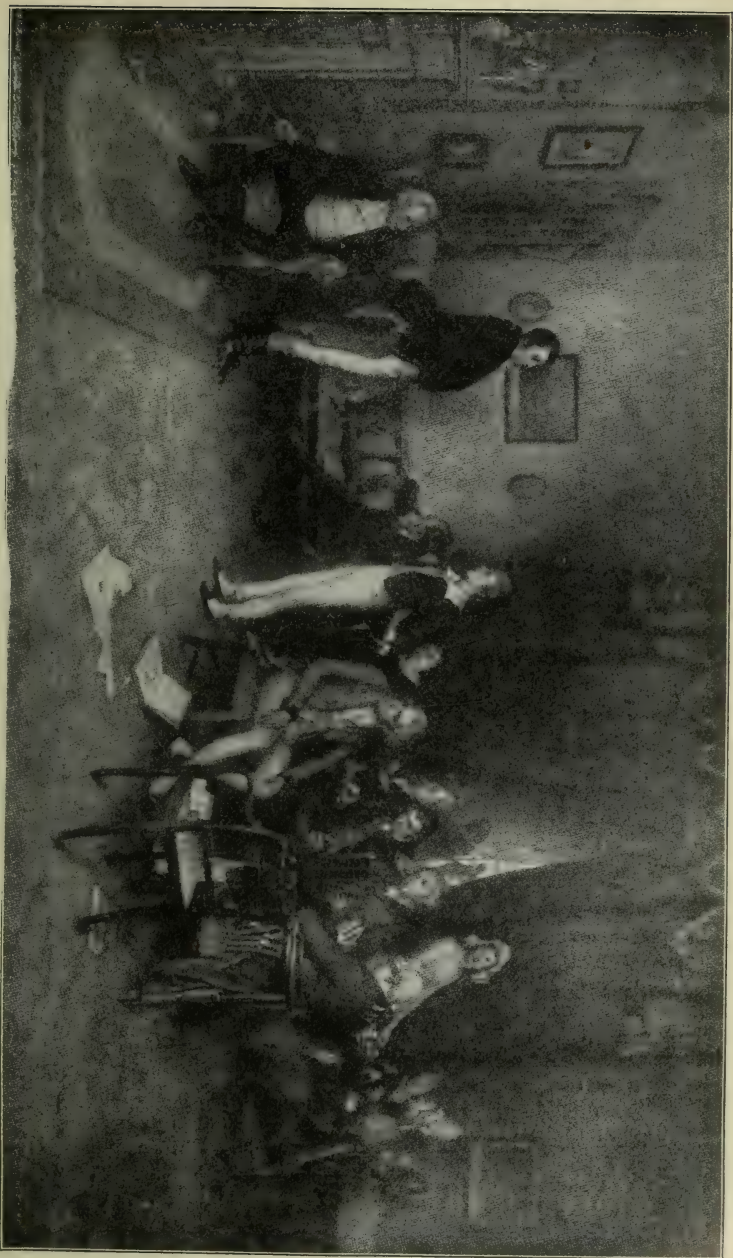
Corkle, McCormick, McCosh, McCown, McCoy, McCracken, McCrary, McCrea, McCready, McCreight, McCrinneil, McCrum, McCue, McCulloch, McCune, McCurdy, McCutcheon, McDaniel, McDermot, McDill, McDonnell, McDonough, McDowell, McDuff, McElduff, McElhliney, McElroy, McEwan, McFadden, McFall, McFarland, McFetrick, McGahey, McGarragh, McGraw, McGeary, McGinnis, McGill, McGimsey, McGirr, McGlithery, McGonagle, McGorman, McGowan, McGrew, McGuffog, McGugin, McHarg, McIlvaine, McIntyre, McJunkin, McKean, McKee, McKehan, McKennie, McKennan, McKibben, McKinley, McKinney, McKinsty, McKissock, McKnight, McLaughlin, McLean, McLucas, McManus, McMasters, McMath, McMeans, McMichael, McMichen, McMillan, or McMullen, McMin, McNabb, McNair, McNally, McNaughton, McNeal, McNeely, McNitt, McNulta, McNutt, McPherrin, McPherson, McPike, McQueen, McQuilkin, McSherry, McSparran, McTaggart, McVay, McVeagh, McWilliams, Mackey, Macklin, Maffet, Magill, Magruder, Mahan, Mains, Malone, Marquis, Marsh, Marshall, Martin, Matteer, Mather, Matthews, Maxfield, Maxwell, Maybane, Mayes, Means, Mearns, Mears, Mease, Meek, Meetch, Mehaffey, Mellon, Meloy, Melvin, Mercer, Mickey, Middleton, Miller, Milligan, Milliken, Mill, Milroy, Minor, Minshall, Mitchell, Montgomery, Móore, Moorhead, Moreland, Morgan, Morrison, Morrow, Morton, Muir, Murdock, Murphy, Murray, Musgrave, etc

Nairn, Neal, Neeper, Nelson, Nesbit, Nevin, Niblick, Nicholas, Nicholson, Nixon, Noble, Nugent, Nasmeth, etc.

Oglebay, Oglevee, O'Hail, Oliphant, Oliver, Orr, Osborn, Owens, Oglesby, etc.

Park, Parker, Parkhill, Parkison, Parr, Patrick, Patterson, Patton, Pawling, Paxton, Payne, Pedan, Peebles, Pegan, Petrikin, Phillips, Philson, Pickens, Pinkerton,





ADAM FERGIUSON.

BURNS.

SCOTT.

FERGIUSON, JR. JOSEPH BLACK (Chemist).

DUGALD STEWART. ADAM SMITH. JOHN HUME.

JAMES HUTTON (Geologist).

THE MEETING OF BURNS AND SCOTT IN SCIENNES HOUSE, EDINBURGH, THE RESIDENCE OF PROFESSOR ADAM FERGIUSON.

From the painting by Mr. C. M. Hardie, exhibited in the Royal Academy 1865





JOHN ANDERSON, MY JO, JOHN.

Piper, Plumer, Plunket, Poe, Pollock of Polk, Poor, Porter, Postlethwaite, Potter, Potts, Powell, Proctor, Proudfoot, Purdy, etc.

Quigley.

Rabb, Ralston, Ramsey, Randels, Rankin, Rea, Reed, Renick, Reynolds, Richardson, Richey, Riddle, Rippeth, Rippey, Roan or Rowan, Robb, Robertson, Robinson, Roddy, Roe, Rogers, Roney, Rose, Rosebrough, Ross, Rusk, Russell, Ruston, Rutherford, Rutledge, Ryburn, etc.

Sampson, Sample, Sankey, Sanders, Sanderson, Sanford, Sawyer, Scott, Searight, Semple, Shannon, Sharon, Sharp, Shaw, Sherer, Sherrard, Shields, Silliman, Simeral or Somerville, Simons, Simonton, Simpson, Sinclair, Slater, Slemmons, Sloan, Smiley, Smith, Snoddy, Snodgrass, Speer, Spence, Spencer, Sproul, Sproat, Stair, Stanley, Steel, Steen, Stephens or Stevens, Stevenson, Stern, Sterret, Stewart or Stuart, Stockton, Stokely, Strain, Strawbridge, Stringer, Struthers, Sturgeon, Sutherland, Swan, etc.

Taggart, Tanner, Tannehill, Tate, Taylor, Telford, Tennant, Thaw, Thom, Thomas, Thompson, Thorn, Tidball, Todd, Torbet, Torrance, Trimble or Trindle, Turner, Tweed, etc.

Urie.

Vance.

Waddell, Wait, Walker, Wallace, Wasson, Watson, Watt, Waugh, Weems, Weir, Welch, Wells, West, Wharton, Wherry, Whighan, White, Whitehill, Whiteside, Whitley, Whittaker, Wiggins, Wilkins, Wilkinson, Williams, Williamson, Wills, Wilson, Woodrow, Woods, Woodside, Work, Workman, Wright, Wyeth, Wylie, etc.

Ycung, Yule.

In 1729, Rev. George Berkley settled at Newport, Rhode Island; here his son was born, his minute Philosopher was written and his celebrated poem composed,

“Westward the course of Empire takes its way,  
The four first acts already past,  
The fifth shall close the drama of the day  
Time’s noblest offspring is the last.”

Donating his library and his farm to Yale college, he returned to Ireland and became Bishop of Cloyne and Connor.

*From Tennessee to Texas.*

The converging lines of Scotch-Irish emigration from Pennsylvania, Virginia, Kentucky, the Carolinas, and Georgia crossed the Blue Ridge mountains into *Tennessee* and *Mississippi* and formed numerous settlements; raising large families, and cultivating the soil. “Their youth,” says Rev. Kelly, “were generally educated at home and under parental instruction, trained to obedience and subordination as the unbending law of the family; when the family teaching ended, the ministry took it up.” The district school was first formed by the Methodist presiding elders, founding one in each elder’s district throughout the Middle and Western States, and so giving the model of the present district school throughout the Union. Among the Presbyterians, the Rev. Francis MacKemnie from Ramelton, went everywhere preaching the Word, organizing churches and founding schools. He was “A burning and shining light.” To him and the Tennants, the Presbyterians of America owe much of their success. Other Presbyterian ministers also, in these new countries, helped to lay the foundations of civil and religious liberty deep and broad, among whom were McKay, McNish, Cleary and Cruighead. Among civilians we find Ewings, Stevensons, Scotts, Kellys, Polks, Jacksons, Johnsons, Brownlows, men of later fame, many of whom moved to the banks of the Watanga, Holston, Cumberland, Tennessee and Mississippi, founding the cities of Shelby-

ville, Knoxville, Nashville and Memphis. This people have given to the State, the Church and general government for years, some of the most distinguished presidents, generals, diplomatists, college professors, preachers and bishops.

Alabama was settled by this people from adjoining states. Scotch-Irish industry has turned Birmingham into a great manufacturing center of marvelous success. Montgomery, its capital, bears a well known name of the race, who also have made Mobile, a city by the sea, for the ships of all nations to enter. Mississippi and Louisiana were largely settled by pioneers from Tennessee, Georgia and the Carolinas. New Orleans, largely settled by the French from Acadia, owes its wealth and commerce, to the enterprising race who have built her railroads, steamships, schools and churches. The same is true of Jackson and Vicksburg. Arkansas, young in settlement, but rich in resources, is building up a wealthy commonwealth through the enterprise of the same people.

Texas, the Lone Star State, larger than all the British Isles, was won by the bravery and genius of Gen. Sam Houston, a native of Virginia; schooled in Tennessee and died in Texas, honored as governor and senator. The men who aided him in the conquest were the sons of those that fought at Bannockburn, Derry and the Boyne. Their children are building up Houston, Galveston, Austin and Fort Worth, pushing forward the enterprises and institutions of the state with great success.

Arizona and New Mexico are being settled by the same people, from the states referred to; the lingering Spaniard, the ancient Mexican, the adobe dwellings, the padre's mission are giving place to Scotch thrift, American enterprise, school and church influence and civilization. The two territories are ready for state



manhood in the general government. Arid plains are giving place to watered gardens, supplied by artesian wells.

*Along the Pacific from California to British Columbia.*

In 1849, when gold was discovered on Sutter's creek in California, there was a rush from all lands and races, to search for the precious metal. Among those gathered there, were many of the Scotch-Irish from the British Isles, while a large number of the same people came from the states of the Union. Freemont, the pathfinder, crossed the overland route and annexed California and the Pacific coast; opened the way for the marching millions to follow, or sweep round Cape Horn to reach this Eldorado of the west. Among the enterprising settlers of the race who made fortunes, built schools, and church edifices, were the Prestons, Crittendens, McAllesters, Marshalls, Irwins, Halls, Hights, McDougalls, Edgertons, Armstrongs, Fowlers, Thorton-ton, Mackays, Walkers, Wilsons, O'Briens, Creightons, Clements, Crawfords, Moores, Masterdons, McIntoshes, and Montgomerys. From thence, these with others, spread over Nevada's silver slopes, up to Oregon and Washington, to Puget sound near British Columbia; rescued Utah from the Mormons, and Colorado from desert destiny to perennial bloom; planting colonies in Idaho, Montana, Wyoming and the two Dakotas, on the shores of Lake Superior and Manitoba.

*The Middle States from the Allegheny to the Rocky Mountains.*

In the overflow of the race across the Alleghenies, Pittsburg became the meeting place of clans, where many lingered and built up that city of railroads and manufactures; others moved on down to Ohio, across the states of Ohio, Indiana and Michigan, to the shores of

Erie, Ontario, and Lake Michigan. Here we find representatives of the race in Ohio among the Clevelands, McCampbells, Garfields, McKinleys, Hannas, Mitchells; while a large colony settled in Clark county, and its seat Springfield; making Trimble one of its governors, and Governor Hayes President of the United States; both President Hayes and his wife belonged to the Scotch-Irish, as also Mrs. Thompson, the mother of the Woman's Crusade.

In Indiana we find the Meharrys, McMillens, McMullens and a host of others. Gen. G. R. Clark, the conqueror of Illinois, with more than half of all her governors, belong to this people, with many of her judges, lawyers and congress representatives. Havana gives us the McFaddens, merchants of enterprise; and our own county, McLean, was called after one of her most distinguished sons. Our neighboring city of Peoria was once Fort Clark, called after the above general, who gave us all the northwest with Illinois and settled a large number of his people there who followed him from Virginia, Ohio, and Illinois; among whom were the Sharps, the parents of Casandra Sharpe, who became wife of Hon. Isaac Funk; so also Housers from the south. The city of Chicago has above 100,000 of this people, many of whom form the leading lawyers, teachers, as McClellands, Johnstons, Ewings, McClaughry, etc.; merchant princes, as Armour, Fields, Scott, Pyre and Carson; the McCormicks, Deerings, Medills, Harrisons, who have built up her vast enterprises, railroads, wholesale and retail business, made it the seat of the late World's Fair, the metropolis of the Great Lakes and the second city of the continent, destined perhaps in the near future to be the first. Among many towns and cities of Illinois which have shared in the enterprise of this people, we might mention two; Rushville in Schuyler county, which was early settled by a colony from the north of Ireland,

among whom were the Scripps from London, John, James and William; a family which has given to America one of the earliest and most gifted preachers, Rev. John Scripps of the M. E. Church; to literature, one of its most entertaining travelers and writers, Miss Scripps; to newspaper enterprise, John Lock Scripps, founder of the Chicago Tribune; Mr. James E. Scripps, founder of the Detroit and other papers which have made the name distinguished and the founder a millionaire.

Closely allied to these by family relations was Mr. George Little, a wealthy merchant, large land owner and liberal giver to benevolent objects. Besides these were others; as the late Rev. John Clark, Dr. Sweeny, George Washington Scripps, Dr. Speed, Ramsay, Baker, Beatty, Thomas Wilson, and the Griers, whose families are successful in business, leaders in society and pillars in the church; a typical Scotch-Irish society.

Bloomington is the home of Hon. Ex-Chief Justice Scott and Hon. A. E. Stevenson, Vice President of the United States, who have come down from a long line of honorable ancestry. This city of churches, schools, universities and railroads has been well represented by the race in nearly the third of her population, and many of her leading offices of trust of the state and nation; as generals of the army, ex-governors of the state, congressmen, mayors of the city, business men, bankers, college presidents and professors, merchants and manufacturers, whose names are household words in the city, state and nation. James Allen, the man who founded the city and laid it out; Magoun, Wilson and Evans, the men who built the first churches, schools and stores; McCambridges, Johnson, McCords, McLeans, McCurdys and Hannas, Cowden, Weldon, Waddell, Gen. John McNulta, and the late Colonel Gridley, the popular ex-Mayor Trotter, thrice elected, who originated the great sewerage

system, the paved streets and city sidewalks, were all of this enterprising race.

St. Clair county, east of St. Louis, was largely settled by this people, especially the towns of Belleville, Lebanon, Shiloh, Sparta, O'Fallen and Marissa. Through their labor and enterprise the county has become a paradise of wealth and beauty.

The same is true of DeWitt county and Clinton county seat, where are the Campbells, Moores, Armstrongs, Magills, Sacketts, Taylors, Bells, Reunicks. Two brothers of the Reunick family have held high offices for years under the Australian government as commissioners in railroad building. Colonel Snell, once active in the Union army, gave some of his early years to railroad building as contractor, while his later years have been given to banking in Clinton, as president of First National Bank, with branches in Wapella and Kenny, assisted by his son Richard, an expert banker, Thornton, the eldest son, having lately deceased. Colonel Snell and family have been liberal to the building of churches and other institutions in Clinton. From the Highlands of Donegall, Ireland, there came about one hundred years ago, Rev. Haney, a local preacher in the Methodist Episcopal Church, who has been followed in the ministry of that church in Illinois by three generations, making in all four, of whom Richard, Milton and others are noted as men of grand physique, eloquent address and successful ministry. The Rutledges of the Illinois Conference, George, William, Edward and Newton, whose forefathers came from Ireland to Virginia, were men of note and eloquence in the conference. They were related to John Rutledge of the United States Supreme Court, who was one of the founders of the constitution of the United States, while chaplain, W. J. Rutledge, of Jacksonville, Illinois, is really the founder of the "Grand Army of the Republic," who gave his plan to the late Surgeon Stevenson.



## CHAPTER IV.

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IN THE WAR OF INDEPENDENCE FROM LEXINGTON TO YORK-  
TOWN—THE MECHLENBERG DECLARATION FROM THE  
SCOTCH-IRISH—RICHARD CAMERON GIVES THE REASON  
AND THE RIGHT—FROUDE, BURKE, PITT AND THE  
LORDS—NEW ENGLAND PURITANS—THE BATTLES  
OF LEXINGTON AND BUNKER HILL—DECLARATION  
OF INDEPENDENCE—GEN. G. R. CLARK—CON-  
QUEST OF THE NORTHWEST—DECISIVE  
BATTLES OF THE WAR—BURGOYNE'S  
SURRENDER AT SARATOGA, KING'S  
MOUNTAIN, COWPENS AND SURREN-  
DER OF CORNWALLIS AT  
YORKTOWN — AMERICA  
FREE, PEACE DE-  
CLARED.

Of the beginning of the war, says Bancroft, the historian: "The first public voice in America for dissolving all connection with Great Britain, came not from the Puritans of New England, the Dutch at New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians." As these were nearly two to one of the colonists and were the most recent sufferers from persecution in Scotland and Ireland, they became the first to stand out against the oppression of the home government in America. It was at Charlotte, Mechlenburg County, North Carolina, May 19, 1775, the representatives of the county met and drew up a series of resolu-

tions, which formed the first deed of Declaration of Independence. That of a year later, in Philadelphia, was but the enlargement of these, including the thought and language. Mechlenburg county, with its German name, was almost wholly settled with people from the north of Ireland, giving two presidents to the republic, Jackson and Polk. Charlotte became the Horeb and burning bush of American independence.

For the divisions of Reuben there were great searchings of heart. The struggle between England and her colonies produced strife in families, Church and State, and convulsed Europe, leading to the French and European wars. A writer said that Calvin laid the egg that hatched the American Revolution; others attribute its origin to the example of the Dutch Republic. It was, however, Richard Cameron, the leader of the Scottish league and covenant that evolved the principle. This marvelous man, and martyr preacher, in his farewell sermons, regarded Great Britain as the "Isles of Prophecy" referred to in the Psalms and the Prophets, in which he regarded his beloved Scotland had a divine mission to shake off tyranny in Church and State, and bear the gospel to the nations of the earth, still in darkness. In 1680, he published a declaration to the effect, "That Charles II. by his perjury and usurpation of spiritual, in matters civil, had forfeited the throne, and the allegiance of his subects, and that it was lawful to bear arms against him." Here we have the whole in a nutshell. It cost him his life, but it cost the Stuarts their throne, and England her American colonies. At the commencement of the American Revolution, the Catholic Church in Ireland offered a monied subscription, and two million men to England, to put down the American war. Even Wesley, the father of Methodism, wrote against the American claim, but when he learned the true state of affairs from his missionaries in America, he

at once vindicated the colonists, and recognizing the hand of God in the movement, organized the Methodist Church to meet the wants of the colonists as the Episcopal clergymen had nearly all returned to England.

Burke in the Commons, and Pitt in the Lords, vindicated the colonists with the most eloquent facts and arguments, especially as Pitt, more than any man, did more to build up the empire. Lord North, the leader of the government, argued that "As England had spent millions in the American war with the French, and won an empire that would ultimately belong to the colonists, it was only fair that they should be taxed for the war debt." "But the colonists were not unwilling to assist in the payment of the debt, they only objected to taxation without representation," argued Pitt. His argument was his last and greatest effort, he fell fainting at the close, had to be carried out to return no more. Pitt, the friend of the colonists, died, but the war went on to its tragic close seven years later. See picture.

### *New England Puritans.*

The peculiar circumstances of the landing, settlement and relation of the New England Puritans to the origin of the Revolutionary War have led historians to fix the thought on them, and overlook the first and much greater part the Scotch-Irish took in it, who at the first, were as three to one in the struggle. They formed about half of the New England States, and two-thirds of the Middle and Southern States. From the start, this is well illustrated by Froude, the English historian, "Ireland was but a colony of longer standing, and Americans saw there a picture of the condition to which an English colony could be reduced, in which the mother country had her own way. The trade was already in English hands, in a little while they too, might have an establishment, interfering with liberty of conscience. Their farms

which they had cleared and clothed with corn and orchards, might be claimed by the landlords. The Scotch-Irish immigrants had their suspicions on the alert, whose grievances were more recent, whose bitter feelings were kept alive by continued arrivals from Ulster. None of the trans-atlantic settlers had more cause to complain, for none had deserved so well of the country from which they had been driven. The Protestant settlers in Ireland at the beginning of the seventeenth century, were of the same with those who afterwards sailed in the Mayflower. Presbyterian, Puritan and Independents were driven in search of wider breathing space than was allowed them at home. "The bishops had chafed with persecutions. The noble lords and gentlemen of the Anglo-Irish communion looked askance at them as Republicans. The common sufferings of all orders of Protestants in 1641, failed to teach the madness of division in so small a body. The heroism with which the Scots had held the northern provinces against the Kilkenny Parliament and Owen Roe O'Neil, was an insufficient effect against the sin of non-conformity.

"The soldiers of the protector changed their swords into ploughshares, repaired the desolations of the civil war and in a few years so changed the face of Ireland, that by the growth of prosperity, they stirred the jealousy of Lancashire.

"When the native race made their last effort under James II. to recover their lands, the Calvinists of Derry won immortal honor themselves, and flung over the wretched annals of their country a solitary gleam of true glory. Even this passed for nothing, they were still Dissenters, still unconscious that they owed obedience to the hybrid successors of St. Patrick, the prelates of the establishment, and no sooner was peace re-established than spleen and bigotry were again at their old work. During the first half of the eighteenth century,



Down, Antrim, Tyrone, Armagh and Derry were emptied of Protestant inhabitants who were of more value to Ireland than California gold mines, while the scattered colonies of the south, denied chapels of their own, and if they did not wish to be atheists, or papists, offered the alternative of conformity or departure, took the government at their word and melted away.

"At once the outflow of Protestants recommenced under changed and far more dangerous circumstances.

"A large commerce had sprung up between Belfast and the American plantations. Relations long separated, renewed their ties; intercourse brought exchange of thought, comparison of grievances and common schemes of redress.

"The colonists had helped England drive the French out of Canada; England thought the colonists ought to help to pay part of the one hundred and forty-eight millions war debt, which opened to them such a country. The leading men in England thought America existed for England's benefit, and that she ought to tax the colonies without their consent. The colonies thought they were undertutors and governors long enough. The right of the colonists to share in the taxes was not denied, but the way of doing it involved a principle they would not yield. Against taxation without representation they went to war and won.

"The Stamp Act was trampled in American mire. The tea and its duties were pitched overboard in Boston harbor. In May, 1775, the Scotch-Irish of Mechlenburg, North Carolina, met and drew up a Declaration of Independence, a year before its namesake appeared in Philadelphia. It spread far and wide; it was the first note of war. General Gage was ordered to Boston with a squadron, and shut up the harbor; on May 10 he landed troops and took military possession of the town and fortified the Peninsula of Charleston. All down the sea-

board to the Carolinas, the news spread with great rapidity. Again Chatham pleaded for America; no man had a better right to speak; it was his policy that won Canada from France. 'America,' he said, 'would not refuse to contribute of her own accord for the interest of the war debt.' England must meet her with a frank confession, that if she was to be taxed, her own consent was necessary; that it was unlawful to employ the army to destroy the right of the people. The port at Boston must be thrown open again, and Gage and his troops recalled."

A short time ago I stood in Westminster Hall, London, and gazed on the beautiful statue of Pitt, and thought of his last speech for America, but remembered a more magnificent monument to his name in the city of Pittsburg, Pennsylvania, built by Scotch-Irishmen and their friends, who largely own the place. We have seen how Pitt died in his effort to prevent the war. It went on.

The men of Massachusetts spent the winter in collecting and storing war material. The State Congress met at Concord to plan defence. General Gage decided to strike a vigorous blow; Colonel Smith landed with eight hundred grenadiers to destroy the magazines. On the way between Boston and Concord was the village of Lexington. At five in the morning of the 19th of April, the troops fired on a part of the Massachusetts militia; some were killed, the rest retreated. The troops moved on to Concord. On their return, as they were passing through the town, they received a deadly fire from every window and porthole of almost every house, reducing their number to less than half; the rest fled to Boston late that evening.

The first American blood was shed, the colonists rose in arms from Massachusetts to the Carolinas, but we will let the accomplished historians of the English in Ireland describe

*The Battle of Bunker Hill.*

"The Peninsula of Charleston is divided from that of Boston proper by six hundred yards of water now bridged over. The Charleston ridge ascends with a gentle slope from the shore, commanding the harbor and the city opposite. The highest points of it, known as Breed's Hill and Bunker Hill, are nearly two hundred feet above the sea.

"The Americans, pushing forward from Cambridge, had entrenched themselves on this ridge. They had brought up cannon which distressed the ships in the harbor and threw shot into the army quarters in town. The entire American force amounted to not more than 1,500 men and these only untrained militia; such a body, it was thought, unable to resist even for a moment, a superior number of regular troops. On the 17th of June, Sir William Howe crossed over with 3,000 men to drive them off, covered by a heavy fire from the guns of the fleet. He advanced with easy confidence. The Americans waited until the English were close to their line and then poured in a fire so deadly that they reeled backwards down the hill in astonished confusion; they rallied rapidly, again charged, and again retired before the tremendous reception which they encountered.

"Determined to win the hill or die, they rushed up the last time and plunged over the breast works, and then, but only then, at leisure and in good order, did the Massachusetts farmers withdraw. That one summer afternoon's work had cost the British army more than eleven hundred men, of which ninety were officers. And who and what were these provincial militia, who had given the soldiers of England so rude a lesson? Most of them no doubt, were descendants of the ancient Puritan stock, reinforced from the old country, and from time to time by men who had the same quarrel as their fathers, with the

constituted authorities in Church and State, but throughout the revolted colonies and therefore probably the first to begin the struggle. All evidence shows that the foremost, the most irreconcilable, the most determined in pushing the quarrel to the last extremity, were the Scotch-Irish, whom the bishops and Lord Donegal and company had been pleased to drive out of Ulster." "It is a fact beyond question," says Plowden, "that most of the successes in America were immediately owing to the vigorous exertions and prowess of the Irish immigrants who bore arms in that cause." Ramsey says, "The Irish in America were almost to a man, on the side of independence. They had fled from oppression in their native country and could not brook the idea that it should follow them. Their national prepossessions in favor of liberty were strengthened by their religious opinions." It is supposed that Bunker Hill, on which the above battle was fought was called after a Scotch-Irish family who had come from the county Antrim, Ireland, and settled there.

The Battles of Lexington and Bunker Hill forced the colonists into a confederation of defense; soon the thirteen colonies met by their representatives, in a congress assembled in Philadelphia.

#### *The Declaration of Independence.*

On July 4, 1776, the Congress met, and signed the above declaration, and forever separated the colonies from the parent country.

#### *The Decisive Battles of the War.*

under Washington, were fought by men of this race. In the rank and file, they had formed a large proportion. In civil and ministerial life, their leaders had already fired the colonial heart; the Presbyterian ministers and elders in synods and assemblies in the Middle and



Southern States led the way. Patrick Henry's words, "Give me liberty or give me death," roused all Virginia; Jefferson formulated the Declaration of Independence; Secretary Thompson copied and recorded the deeds of Congress. A large number of the signers were of this race. Caldwell, Brevard, Creighead, Hall, the two Rutledges, Duffield, Wilson, Smith, had prepared their people for the conflict. Witherspoon, President of Princeton, led in the first prayer of Congress, but led his state, New Jersey, into the line of battle. Charles Carroll, of Carrollton, affixed his residence as well as name. Seven of the first governors of the thirteen colonies were of this people. Read and McKane led Delaware into position; Smith, Rogers, the three Clintons and McCleary marshaled the state militia of New York. While Livingston led New York City, Thornton and Sullivan led New Hampshire and took the field at the head of their troops. Montgomery and his aids swept over Canada, took Montreal, and fell at Quebec. Knox, Wayne, Sullivan, Mercer, Starke, Morgan and Davidson were conspicuous in the conflict. The first great battle of the war was the famous fight at

*Saratoga.*

Burgoyne was leading a large army from Canada to strike at the forces of Washington on the Hudson, and thus divide the Northern from the Southern States. "Washington organized a regiment of picked riflemen under General Morgan and dispatched it to the support of General Gates. On the morning of October 7, 1777, the two armies met for a decisive struggle. General Morgan commanded the left wing of the American forces, being confronted by General Frazer with the flower of the British army. After fighting had continued fiercely for several hours, Frazer fell by the deadly aim of one of Morgan's riflemen, and seeing their commander borne

from the field, the whole British line gave way, and the great battle of the war was won. Colonel Starke, who had already defeated a strong force at Birmingham, seized the fords of the Hudson, thereby compelling the surrender of the whole British army. The whole country was electrified by the victory and the daring bravery of Morgan and Starke were universally applauded.

This great event secured the recognition of Spain and Holland, and the alliance of France.

*General Clark's Conquest of the Great Northwest.*

It was about this time that another Scotch-Irishman, Gen. George Rogers Clarke, of Virginia, applied to Patrick Henry, then Governor of Virginia, for a commission to take the military outposts of the great northwest. Selecting as his aids, a number of riflemen from among his own people, starting on their mission, they took Kaskaskia in Southern Illinois, planted a fort on the Illinois where Peoria now stands, swept round the shores of the Great Lakes, adding what are now the states of Wisconsin, Michigan, Illinois, Indiana and Ohio; a territory larger than the original thirteen states; larger than France, Spain and all the British Isles.

*Battles of King's Mountain and Cowpens.*

As the British General could not dislodge Washington amid the hills of New Jersey, Cornwallis began to move his army northward from Charleston, South Carolina, having as he supposed, crushed the revolt in the Southern States. At Camden he defeated Gates and the Colonial army; he then marched northward to Charlotte, North Carolina.

At King's mountain, General Ferguson and the British army were met by the Scotch-Irish forces under Shelby, Campbell, Levier, Williams and Cleveland, and totally routed. Three months later, was fought the celebrated battle of the Cowpens under Tarel-

ton on the British side, and Morgan, the hero of Saratoga, on the American side. The battle was an extraordinary rout for the British. Cornwallis, fearing the effects on his future plans, wrote to England, "It is impossible to foresee all the consequences that this unexpected and extraordinary event may produce." All America rejoiced with Morgan and his Scotch-Irish brigade. Bancroft, the historian, writes thus of Morgan and his men, "Appointed by Congress at the outbreak of hostilities, a captain of provincials, he raised a body of riflemen, and marched from the valley of Virginia to Boston in twenty-one days. He commanded the van in the fearful march through the wilderness to Canada. Thrice he led a forlorn hope before Quebec. To him belongs the chief glory of the first great engagement with Burgoyne's army, and he shared in all that followed till the surrender, and now he had won at Cowpens the most astonishing victory of the war.

"Forced into retirement by ill-health brought on by exposure, he took with him the praises of all the army, and of the chief civil representatives of the country. He was at the time the ablest commander of light troops in the world. In no European army of that day were there troops like these he trained. The corps under him so partook of his spirit, that they were fashioned into one life, one energy and one action; Congress voted the hero a horse, a sword and a medal."

*Cornwallis' Surrender at Yorktown and Close of the War.*

The surrender of Burgoyne at Saratoga prepared the way for the surrender of Cornwallis at Yorktown. The battles of King's mountain and Cowpens hastened it; the surrender at Saratoga brought to the Americans a French alliance. At Yorktown the fleet of the French aided in closing Cornwallis in by the sea, while Washing-

ton moved down from the north by land. Shut up between the French fleet and the American army, with his supplies and retreat cut off, Cornwallis surrendered on the 19th of October, 1781. A swift courier bore the news to Congress. On the evening of the 23d, the news reached Philadelphia. That night, as the sentinels called the hour of ten, they added, "And Cornwallis is taken." Next morning as the dispatch was read in Congress, the members wept for joy. They adjourned to the Dutch church for thanksgiving and prayer. The shout of joy went up all over the land. The war party in the English government fell. The troops were called home. *Peace was proclaimed, Europe rejoiced, America was free.*—History of United States, Vol. V, page 488.



CHAPTER V.

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SOLDIERS IN THE WAR OF 1812 AND MEXICO—THE SECOND  
WAR OF INDEPENDENCE WAS FOR FREEDOM OF THE  
SEA—BATTLES ALONG THE NEW ENGLAND AND  
SOUTHERN SHORES—WASHINGTON AND BALTI-  
MORE—CLOSING VICTORY FOR THE UNITED  
STATES AT NEW ORLEANS UNDER JACKSON—  
FALL OF THE SOUTH AMERICAN COLONIES  
FROM EUROPEAN CONTROL—TEXAS, THE  
LONE STAR STATE—WAR WITH MEX-  
ICO, AND ANNEXATION OF ALL  
COUNTRY NORTH OF  
RIO GRANDE.

The fight of freedom on land must be extended to the world-wide sea. If the Scotch-Irish were foremost in the Revolutionary War, they were still more so in the War of 1812; while several of the New England States either held back, or opposed this ocean struggle, leaving the Middle and Southern States to bear the brunt of battle. But what was the principle at stake in this conflict? For years, England claimed and exercised the right to search American ships for runaway sailors, fugitives from justice, or contraband goods. America protested in vain. To make an American ship as free on sea as an American home on land, she proclaimed war with Great Britain, who responded quickly by blockading the New England coast and wantonly burning a large part of Washington and Baltimore. It was

then that Key, while gazing on the ruins, composed and sang the "Star Spangled Banner," which roused the nation to action and ultimate victory; then followed those memorable battles of the Great Lakes, won by Scotch-Irish commodores and captains, which prepared the way for the final victory at New Orleans under General Jackson. Thither all the land forces of America, 6,000 strong, under General Jackson took their stand against General Packenham with 12,000 British soldiers and sailors from the fleet anchored in the river.

On the 8th of January, 1815, after more than two years' warfare by sea and land, the contending forces met. Jackson's forces wisely awaiting, behind a rampart of cotton bales, the advance of the British army, whose balls and bayonets could not penetrate the defences, so that they quickly fell before the shots of American soldiers and fled, leaving their general dead. Thus ended the war that begun in 1812, England yielding to the right of America in defending her ships and sailors by sea.

*The Fall of the Spanish Colonies and Rise of the South American Republics.*

speedily followed the close of the war of 1812-15. For years the seeds of American independence were sown broadcast throughout Mexico, Central and South America, and the great success of the republic of the United States was before their eyes. At length the struggle began under the leadership of some Catholic priests, native chiefs of the Indian race and a few Celtic Irish generals who led the forces against the Spanish power and broke it, so that all Mexico, Central and South America, except Brazil, followed the example of the United States, forming South American Republics on the above model. Four years ago, Brazil followed the example of the rest, proclaiming herself a republic. The

success of the South American Republics has not been such as was at first expected, on account of the lack of civil and religious liberty. But this want is now being rapidly introduced by Protestant missionaries from the United States, whose success with the people is largely increased by the conversion of many priests.

*Texas, the Lone Star State.*

Some time after the independence of the Mexican Republic and wishing to extend the rapid settlement of the country by a better class of citizens, the new republic invited Mr. Moses Austin of Connecticut, U. S., with five hundred American families, to settle on a large land grant from the Mexican Republic. This grant was confirmed to Stephen Austin, son of the former, with an additional grant for five hundred more families to settle there. In this way a large American colony settled in Texas and prospered as the Jews in Goshen, in Egypt, until another Mexican ruler arose who knew not this Joseph. Oppression followed oppression, until the bondage became too sore. All the conditions of settlement were broken by the Mexicans and in 1835 the Texans raised the standard of revolt. Santa Anna, the President of the Mexican Republic, who did not wish to see American settlements in Mexico, took the field with a large army to put down the rising. At Gonzales was fought the first battle, when 500 Americans put to flight more than 1,000 Mexicans. On the 6th of March, 1836, a feeble garrison of Texans at Alamo was surrounded by 8,000 Mexican troops under Santa Anna. The garrison surrendered and nearly all were massacred. This atrocious deed roused the American people and many rushed to the rescue from Tennessee and surrounding states led by Gen. Samuel Houston, who had charge of the scattered forces of American colonists and their friends. With Houston, who was a Virginian by birth, a Tennes-

seen by residence, a Scotch-Irishman by descent, went Davy Crocket, remarkable for his Irish wit and wisdom, and as brave as Houston, who fought and fell in the struggle. On the 19th of April, 1836, was fought the decisive battle of San Jacinto. Houston had only about 700 men to meet the advancing army of Santa Anna with 2,000. The Mexicans began the fight, whose first volley went over the heads of the Americans who, advancing rapidly, discharged their first shot into the breasts of the Mexicans, who fell trampled under the feet of Americans who finished with the pistol and the sabre what they began with the musket.

The balance of the Mexicans fled, Santa Anna was made prisoner with a number of his broken army and Texas was declared a free state. Shortly after she was annexed to the United States and Houston was sent as senator to Washington. The state contained 237,000 square miles, larger than France, Spain and Britain.

### *The War with Mexico.*

The annexation of Texas provoked the jealousy of Santa Anna and Mexico, which led to another Mexican war on a much wider scale and far greater results; Mexico commenced the conflict, America responded by sending General Taylor with 5,000 men to invade. In 1847 was fought the battle of Buena Vista, lasting two days and resulting in the defeat of Santa Anna, with a loss of 1,500 men.

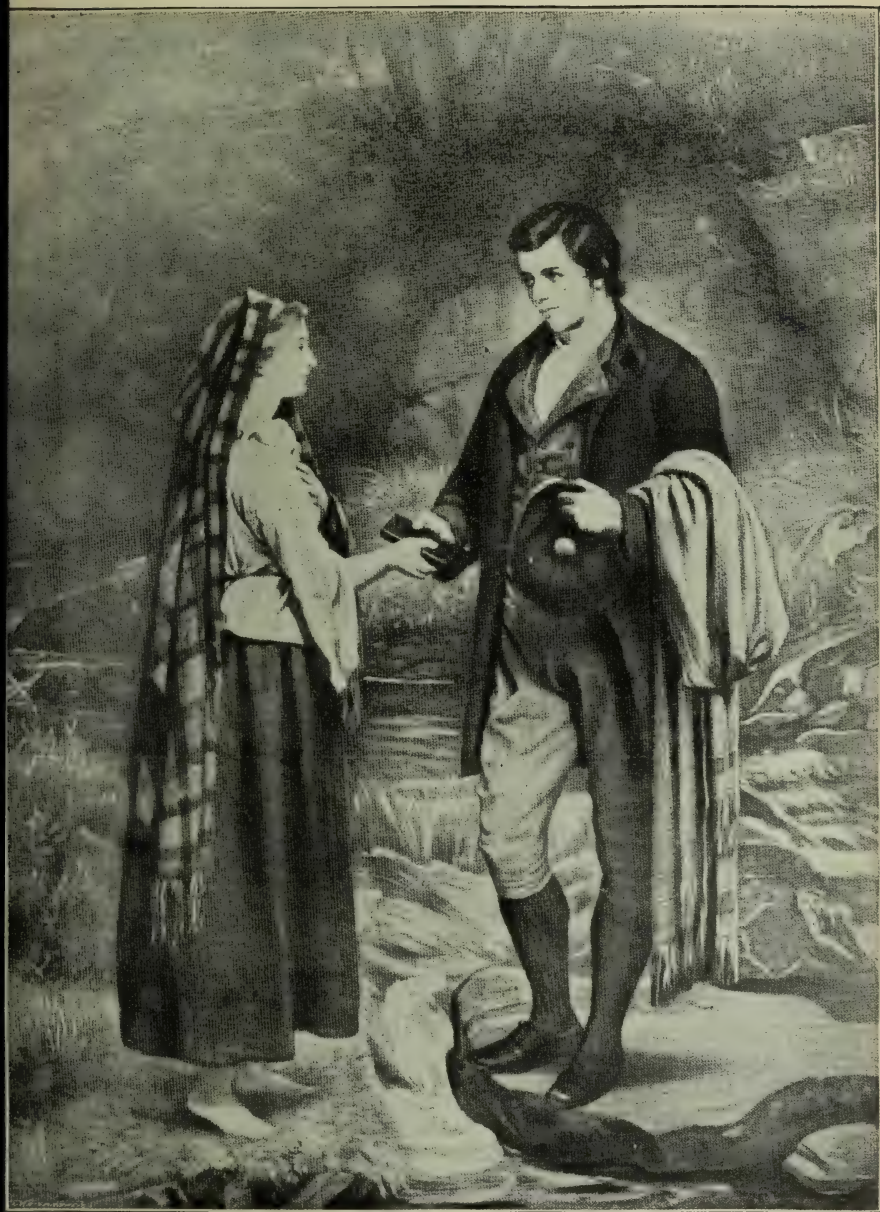
In the same month, General Scott and Commodore Perry were sent with a force to attack Vera Cruz on the Gulf coast. The city surrendered on the 26th of March, and Scott, leaving a garrison behind him, marched inward to take the capital. Santa Anna and his forces now retreated from San Louis Potosi on the northwest to meet this formidable force from the east. They met at Cerro Gordo on the 18th of April and again the Mexican



army was defeated. At Churrabusco on the 20th, another battle followed with similar results. For a few months an armistice followed, only to give way to a renewal of hostilities in September following. September 8th the great fortress of Molino del Rey was taken. On the 13th, Chapultepec was stormed and carried. On the 14th, the Americans entered and took possession of Mexico, the capital, and held it until a treaty of peace was signed February 2, 1849, by which the United States was to pay Mexico \$15,000,000 and receive all New Mexico, Arizona and California; having the Rio Grand for her southern boundary and the Pacific ocean for her western; opening California's Golden Gates and mines to American citizens from every state and territory; turning the wealth of millions into the lap of the nation, under a Scotch-Irish President, Polk, and Generals Taylor, Scott and two-thirds of the rank and file. A country larger than all the original states was won to the Union.

*The Louisiana Purchase,*

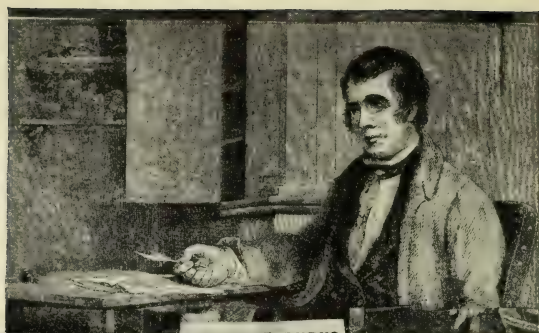
which happened years before, under the administration of Jefferson, and through the diplomacy of a Scotch-Irish American chancellor, Livingston, was accomplished for \$15,000,000, from the first Napoleon, during his war with England; which gave America that vast territory which led to the War of 1812 and became the entering wedge to the conquest of Texas and the southwestern states, from Mexico. It contained above a million square miles and several states stretching from the Mississippi to Colorado.



THE BETROTHAL OF BURNS AND HIGHLAND MARY.

From Picture by James Archer, U. S. A., Messrs. Henry Graves & Co.

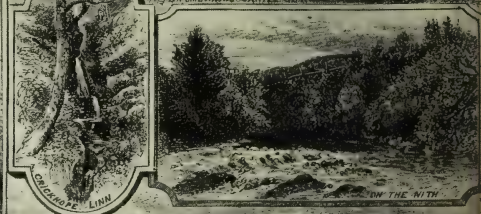




ROBERT BURNS.



THE AYR GROUP.



THE NITH GROUP.



BALLOCHMYLE HOUSE



DUMFRIES GROUP.

## CHAPTER VI.

SAILORS IN THE NAVY ON RIVER, LAKE AND SEA—IN THE  
 REVOLUTIONARY WAR, COMMODORES BARRY AND PAUL  
 JONES—IN THE ALGERIAN WAR, COMMODORES BAIN-  
 BRIDGE, DECATUR AND PREBLE—IN THE WAR  
 OF 1812, COMMODORES SHAW, STEWART,  
 NICHOLSON, DALE, DECATUR, MACDON-  
 OUGH, ELLIOTT—THE PERRYS, RAY-  
 MONDS, OLIVERS, MATTHEW,  
 FATHER AND SONS—BATTLES  
 OF LAKE ERIE AND OPEN-  
 ING OF JAPAN.

At the beginning of the Revolutionary War, the Americans had no navy, and yet they had to fight and win their rights by sea as well as by land, from the greatest naval power in the world. To the writer's mind, this is one of the most marvelous facts in history. Unless Providence had been on their side, it would have been impossible. But the navy grew as it was needed; the first exploits were under Commodores Barry and Paul Jones in the

*Revolutionary War.*

Barry was born in the county Wexford, Ireland, in his youth came to America and entered into the service of the United States as a sailor. With four boats, he captured, in 1776, a British war schooner. In 1781, after a desperate encounter, he captured two British ships, the



Atlanta, and the *Trespassy*, in which he was wounded. He had the honor of conveying in his vessel after the war was over, Lafayette and Novillies back to France. On the establishment of a new navy in 1794, he was made as senior officer, commodore. He died in 1803, at the head of the navy, as the first commodore, fought the first naval fights, and created the first American navy. The lieutenants under him as Jones, McGhee, O'Brien and Mease became distinguished, but none more than John Paul Jones, who was of Scotch blood, who by his daring deeds around the shores of the British Isles capturing merchantmen, taking prisoners and securing prizes, was the terror of Great Britain; one of his naval feats only, we notice. Having reconstructed his old *Indiamen*, called now the *Bon Homme Richard*, armed with twelve and six 18-pounders, he closed in with the *Serapis*, a British man-of-war of forty-four guns; he took it, and received the thanks of Congress. Under Jones in the above fight was Captain Samuel Nicholson, who subsequently became commander of the *Deane* of thirty-two guns and did exploits in capturing three sloops of war, of forty-four guns and many prizes. Nicholson's sons subsequently fought in the War of 1812 and in the Civil War in our own time. He died as second commodore in 1811. Richard Dale was another of Jones' lieutenants who did active service in the war with the Algerian pirates in the Mediterranean, the war with the Dey in Algiers and Barbary states.

At the beginning of the present century the emperors of Algiers, Tripoli and Morocco, at the head of the Barbary states allowed their pirate vessels to make war on European vessels of commerce in the Mediterranean, and becoming more daring, they extended their piracy into the Atlantic. In these piratical attacks Americans suffered with others. In 1803 Congress sent Commodore Preble with a small armament to punish the pirates.

Captain Bainbridge in the *Philadelphia*, giving chase to a pirate vessel close to the harbor of Tripoli, ran upon a reef of rocks and was taken by pirates; the officers were fairly treated, but the crew were sold into slavery.

In February following, Captain Decatur in the *Intrepid*, steered into the harbor of Tripoli in the darkness of the night, got alongside the *Philadelphia*, set it on fire, and escaped back to the fleet from the balls of the pirates, after destroying the vessel without the loss of a man. On July, 1804, Commodore Preble began a blockade of Tripoli, which lasted nine months, when Yusef, the emperor, yielded, released the prisoners and entered into treaty June 4, 1805, to molest no more American commerce. In 1820, the Tripolitans were severely chastised for a breach of this promise.

*The Navy in the War of 1812.*

At the beginning of this war the British swept the shores of the United States along the Atlantic, burning a large part of Baltimore and Washington, threatening Boston, New York and Philadelphia; but the tables began to turn in the conflict on the Great Lakes. At this time we find Commodore James Shaw, who was born at Mount Melick, Ireland, at the head of the American navy; one of the first exploits on the lakes was accomplished by Captain Elliott, who attacked two armed brigs, the *Detroit* and *Caledonia*, under the guns of Fort Erie, making a prize of the *Caledonia* and burning the *Detroit*.

It was during the war of the Revolution that Capt. Christopher Raymond Perry served with success, capturing several vessels; that he was taken prisoner and confined in Newry, Ireland, where he met and married Miss Sarah Alexander, by whom he had five sons and three daughters, all of whom, sons and daughters, with their husbands, became distinguished in the American navy. One of these sons, Oliver N. Perry, on the 15th of Sep-

tember, 1813, sailed out from Put-in-bay with nine vessels and five hundred and fourteen guns to attack the English fleet under Captain Barclay, who had six large vessels and sixty-three guns; early in the action, Perry's flagship became disabled; leaving it in a row boat with four sailors he reached the Niagara, his next largest vessel, sailed her rapidly between the English fleet, directed a cross fire which speedily brought them to, and at three in the afternoon he captured the entire squadron, dispatching to General Harrison the words, "We have met the enemy and they are ours," Captain Elliott, already referred to, nobly assisting. Congress voted them thanks and a gold medal to each. On the 25th of October, 1812, Decatur, another of these heroes who had become famous in the Algerian War, captured the British frigate Macedonia, after an action of an hour and a half. On the 11th of September, 1814, the American fleet under Captain Macdonough, anchored with fourteen vessels and twenty-six guns, in Plattsburg bay, on Lake Champlain, was attacked by the English fleet with sixteen vessels and ninety-six guns. After a severe conflict of more than two hours, Captain Downie, commander of the British fleet was killed, and his whole fleet surrendered with nine hundred prisoners to Captain Macdonough, and his Saratoga flag ship that remained uninjured, as he covered the bows with chains and hawsers, a good substitute for plated armor before it was invented. And what shall we more say of Commodore Stewart, Parnell's grandfather, Captains Boyle, Leavens, Blakely, Talbot, Conklin, McGrath and Gallagher. The total number of ships captured by these brave men from the British, by lake and sea, was 1,551. The triumphs of this race on both sides of the navy, in the Civil War, is not a part of our narrative but as wonderful as the other.

The opening of Japan to Christian civilization and

the world by Matthew Galbraith Perry, brother to the hero of Erie, was perhaps one of the grandest conquests of the navy in the sweep of its range and far reaching results of its accomplishment. The story of the sailing, arrival, and anchoring of Commodore Perry and his fleet, in the harbor of the capital of Japan, is romance in real life, in connection with the signing of a treaty that has revolutionized the country. He found an empire of thirty millions of people shut in from all foreign intercourse. He opened it to American and foreign commerce, to the English language, Christian religion, American schools and American missionaries, English laws and a government after that of Great Britain, all of which enabled Japan to defeat in every battle the Chinese forces, compelling China to pay the war indemnity and surrender the islands of Formosa to Japanese possessions, in 1895. The peninsula of Corea, over which the war began, by right should belong to Japan, who fought for its possession, and should win it; but which the war began, by right should belong to Japan, Russia interfered for her own selfish ends.

The McKinley ministry and the war with Spain over the Spanish islands, will make 1898-9 memorable as adding 200,000 square miles of island territory to the United States; some as possessions, as Hawaii and Porto Rico and some as protectorates, as Cuba and the Philippine islands. In this great conflict the United States navy took the leading part. Never before have there been victories so complete as those of Dewey at Manila, and of Sampson and Schley, at Santiago de Cuba. For description of these see the author's "Anglo-American."



## CHAPTER VII.

PILLARS AND PATRIOTS IN THE BUILDING OF THE NATION—

PATRICK HENRY, CHARLES THOMPSON, DR. FRANCIS AL-  
LISON, CHARLES CARROLL OF CARROLLTON, MURRAY,  
THE GRAMMARIAN, SAMUEL KIRKLAND, DRS. RUSH,  
ROBERT, EDWARD, AND JOHN LIVINGSTON—THE  
ALEXANDERS, DR. CRAIK, GEN. PRESCOTT,  
PICKENS, HOLLIS, AND THE CLINTONS,  
M'KANE—WILSON, THE ORNITHOLOGIST—  
GEN. ST. CLAIR, STARK, TELFAIR,  
BURKE, KNOX, M'INTOSH, SULIVAN,  
CAIRY, CLABORNE, JOHNSON, MER-  
CER, THE PATTERSONS, HAMIL-  
TON, WILSON, RUTLEDGE,  
BLAIR, IREDELL, COOLEY  
OF ANN ARBOR, MICHIGAN, OF TODAY.

“Give me liberty or give me death,” were the fiery words of Patrick Henry, as he closed his memorable speech at the Virginia convention in St. John’s Church, Richmond, Va., in March, 1775. The words were like Luther’s theses on the doors of the Castle Church at Wittenberg, setting all Germany on fire, and Europe in commotion. Patrick Henry’s words were placed as mottoes on independent flags waved in the breeze at every political meeting, in every colony wherever the colonists met. It became a watchword to the hosts of freedom, a tocsin of war that led the colonists to

achieve their independence. Henry was indeed a patriot and pillar in the building of the nation; of Scotch-Irish descent, the first governor of Virginia, a brilliant lawyer, filling the foremost place in his native state. Washington offered him the "State Secretaryship," and the "Ministry to France;" he declined both and died in June, 1779, honored and lamented.

Charles Thompson was born in Ireland in 1730, and emigrated with his parents to America. His father died on the voyage from sea-sickness, within sight of the shores of New Jersey. He was educated at New London, Penn., under Dr. Allison and taught in the academy at New Castle; was a favorite with the Indians of Delaware, moved to Philadelphia, became acquainted with Franklin, married Hannah Harrison, aunt to President Harrison. He was a fine scholar, translated the Greek Septuagint into English; he early espoused the Republican cause, and was first and last secretary of the Continental Congress, which first met in Philadelphia in 1774. He was one of the signers of the Declaration of Independence and its secretary. He kept the records from 1774 to 1789, when the government became established, and died August 16, 1824, in the ninety-fifth year of his age.

Dr. Francis Allison was born in Ireland in 1705. Having completed his education at the Glasgow University, he emigrated to America in his thirtieth year, and was ordained a minister of the Presbyterian Church at New London, Penn. He also opened a free school and theological institute, where he prepared several young men for the ministry; subsequently he moved to Philadelphia and became vice provost of the college there, preparing many for political and scientific life, and some as heads of other institutions. Many of the leading men of the nation sat at his feet in their youth, and were trained and moulded by him for a great work in the nation.

Charles Carroll, of Carrollton, already referred to in this work, of Irish descent, was one of the signers of Independence. He and his cousin, the bishop, largely aided in bringing the Catholics to espouse the cause of independence. Lindley Murray, the grammarian, was of Scotch descent. For many years his grammar was the most popular grammar of the language, taught in England and America.

Samuel Kirkland was one of the first missionaries commissioned by the Scotch Missionary Society, largely helped his country in her great struggle.

Dr. Benjamin Rush, the beloved physician, the first great temperance advocate in America, on his mother's side was of Irish descent. He was a star of the first magnitude in this new hemisphere, studied for his profession in Paris, graduated at Edinburgh, returning home in time to take an active part in the formation of the new republic. He was also one of the celebrated signers. His Christian spirit, polished manners and genial kindness, made him popular, and gained him a lucrative practice. He was the founder and supporter of some of the most charitable institutions in Philadelphia; opposed alcohol as a medical drug. When the yellow fever visited the city he gave his time free to the smitten, and rescued many from impending death. He died in Philadelphia April 19, 1813, mourned by a nation and revered by posterity.

Robert Livingston was a linial descendant of the Earl of Livingston, Scotland, emigrated to America on account of the Stuart wars, became the ancestor of that distinguished family who bore his name in the revolutionary struggle.

Robert R. Livingston was born in New York in 1747. He was educated at Columbia College. In 1776 he was elected member of the Continental Congress. He was chancellor of the State of New York, and administered







the oath of office to Washington on the day of his inauguration; became his secretary of state in the new government; under Jefferson he was minister to France, and secured the purchase of Louisiana from Napoleon for \$15,000,000, a territory then so large as to extend from the Mississippi to Colorado, and covered a million square miles. With his private means he aided Fulton in his experiments on steam navigation. He was of princely stature, dignified manners, a devoted Christian and benevolent man. He died at Clermont, N. Y., February 26, 1812, lamented by all. His brother, Edward Livingston, was born in Clermont 1764, graduated from Princeton College 1781, was state's attorney under Jackson. While visiting yellow fever victims in New York, was himself stricken down; recovering, he moved to New Orleans and became senator for Louisiana. In 1833 he was sent as minister to France, a mission his brother filled nearly thirty years before. Failing health forced him to return and on May 23, 1837, he died at Redhook, New York.

John Livingston, another of this remarkable family, was born at Poughkeepsie, N. Y., May 30, 1746. He graduated at Yale, studied law, heard Whitefield preach, gave his heart to God, his life to the ministry, and became pastor of a Dutch Reformed Church in New York. In addition to his pastorate, he was theological professor in Queen's College, and president of Rutgers. He was an able helper to the new republic. He died in Janaury, 1825, in the seventy-ninth year of his age.

Gen. William Alexander, born in New York in 1726, was the son of James Alexander of Stirling, Scotland, who had to fly to America on account of his participation in the war of the Pretender. Young Alexander returned and served in the English army and in Canada against the French, claimed his father's title and estates, as Earl of Stirling. Failing to gain these, he entered the

American army, was made major general by Congress, had command of every brigade except South Carolina. He died during the war, January 15, 1783.

Gilbert C. Stuart was born at Narragansett in 1754. Discovering a taste for drawing, he studied under Trumbell and became the most celebrated portrait painter in America. His portrait of Washington is the truest of all others.

Dr. Craik, another Scotchman, Washington's family physician, who was with him at Braddock's defeat, was surgeon at Yorktown, and closed the eyes of Washington in death at Mount Vernon. He also served in the War of 1812, and died before its close in 1814, having rendered much help to the army and its commanders.

General Prescott, the hero of Bunker Hill, and General Pickens, who distinguished himself at the Battles of the Cowpens, Augusta and Eutaw Springs, helped to save the Carolinas with General Marion, and Colonel Henderson, the father of the Kentucky commonwealth, of which Daniel Boone was the pioneer, were of the same race.

Judge Thomas McKean, of Irish descent, was born in Pennsylvania 1734, educated under Allison, studied law under Finney, practiced in many courts. A member of the assembly for seventeen years, was a signer of Independence, a colonel in the army, president of Congress in 1781, ratified the Constitution as a member of his state, and was nine years governor of Pennsylvania, and died in the eighty-fourth year of his age, a patriot pillar in the nation.

Alexander Wilson, the American ornithologist, born in Paisley, Scotland, reached America in 1794. He did for American ornithology what soldiers did for the army. He traveled in every state and territory studying the plumage, forms and habits of bird life, so as to make a correct natural history, which gathered into seven large quarto volumes, with costly colored plates of American birds. The work has been a standard.

To Christopher Hollis and the Clintons of New York, of Irish descent, this country is indebted; especially New York, for the vast system of water works which supplies New York city, and the great canal system that supplies the whole state at an expense of millions, and a profit of hundreds of millions of dollars. Hollis submitted his plans, his maps; having made the surveys, the state executed them at the earnest efforts of Governor Clinton. Today they are monuments that will last for ages, blessing the state and nation.

Gen. Arthur St. Clair, was born in Scotland, early emigrated to America; as a soldier took an active part in the war, filled high positions in the army, and was made first governor of the northwest territory when it was organized.

Major Gen. John Stark, of Scotch descent, born in New Hampshire, was schooled in the early Indian and French wars, became one of the bravest commanders in the War of Independence. He started with his eight hundred Green Mountain boys for the battle of Bunker Hill, and subsequently distinguished himself at Trenton and Princeton, and helped to force the surrender of Burgoyne at Saratoga. He died May 8th, 1792, in the ninety-fourth year of his age. On the banks of the Merrimac near where he was born, a monument stands to commemorate his name and deeds.

Governor Telfair, of Scotch birth, was one of the most active supporters of independence, was a member of the Continental Congress and governor of Georgia for many years. He died in Savannah in 1807. Judge Aedemus Burke was born in Galway, Ireland; in youth came to America, fought in the conflict, became a distinguished lawyer, a brilliant orator, a convivial wit, senator for South Carolina, chancellor, but a slave to intemperance. He died in 1802, a warning to the youth of the nation on prostituted talents.



Gen. Henry Knox. He fought bravely at Bunker Hill, was made prisoner, escaped through the aid of his young wife, was made by Washington the head of the artillery, which he created, and with which he drove the British ships out of Boston harbor; forced the surrender of Cornwallis at Yorktown; active in service, wise in counsel, he became secretary of war, the friend of Washington. He died in 1806, lamented by the nation.

Gen. Lachlin McIntosh, a name respected in the southern states, was the son of a Scotchman who came out with General Oglethorpe and Wesley to settle Georgia. His father dying early, his widowed mother aided in his education. He grew up to be the "Handsome man in Georgia," threw himself into the struggle, serving his country as brigadier general to the close of the war. He died in 1806, aged eighty.

Mathew Carey was not a soldier but civilian, who aided the new republic in many ways. Born and educated in Dublin, Ireland, came to Philadelphia, America, in 1774, became the father of American literature. Published the first Family Bible by subscription, the first monthly magazine, the "Columbia," the "American Museum" and the "Pennsylvania Herald." He became a brilliant and voluminous writer on tariff, war and political economy, silenced the brassy infidel, Cobbitt, in debate, wrote the "Vindicia Hibernaci," a work of great utility, founded the "Hibernian Society," helped many of his countrymen to positions of trust, and aided the widows and orphans of others who had died. He helped to organize the first Sunday school in Philadelphia, and died in that city in the eightieth year of his age in 1839, lamented by all. Before there was a Young Men's Christian Association, he helped many a young man in the way of life for both worlds.

Gen. John Sullivan, one of the first brigadiers appointed by Congress, won several distinguished battles

and lost some through want of vigilance, having too much of the impulsiveness of his race and not enough of caution, but was brave and generous.

Gov. W. C. C. Clayborne, born in Virginia, received a fine education, became an excellent linguist, lawyer and orator, represented Tennessee in Congress, became judge of Supreme Court, and later was governor of Mississippi.

Col. Richard M. Johnson, born near Lexington, Ky., represented his state in Congress, and when the War of 1812 broke out he became one of the bravest commanders under General Harrison. After a great victory over the Indians, he was borne from the battle field with twenty-five bullets in his body; yet recovered and lived to become vice president of the United States.

Gen. Hugh Mercer and Col. Hugh Mercer, his son, were Scotch by birth and descent. The former fought under Prince Charley at Cullodon, fled to America, fought under Washington and fell at Princeton. The son was educated by the government; his mother was the distinguished Isabella Gordon. He represented Virginia in Congress, and was beloved by the people, and so were the Pattersons of Philadelphia and Pennsylvania, filling by themselves and their children, high offices of trust in Church and State down to the present time, as our present Governor Patterson, now filling that high office. But we close this series of pen portraits; shall gather from Lossing with the name of Maj. Robert Burnett. His father came from Scotland, his mother came with the Clintons from county Longford, Ireland. Himself was born at Little Britain, Connecticut, served in the artillery branch of the service with Knox, both trusted friends of Washington. It was a cold November morning in 1783, as the English army marched out of New York never to return, that Washington and his veterans marched in; then came the parting scene between Washington and his generals, arranged in a long line for the commander-in-chief

to pass through. Knox's was the first hand he took and kissed, Burnett's was the last. All were in tears, but silent, as Washington passed on to resign his commission at Annapolis, and be inaugurated as President of the American Republic.

*The Constitution and the Supreme Court,*

and the builders thereof, demand a brief notice. The close of the war left the colonies shattered and wasted, although victorious. The colonies were of many nationalities. They were of French Huguenots, Dutch Hollanders, English Puritans, and Scotch-Irish; the outer pressure of the war had welded them well together into a race of patriots above any other nation. Sectarian bitterness was swallowed in the self-sacrifice they made for the good of each other and of the country. All was lost in the spirit of unity. The patriotism was fed by the fire of holy religion. If the "Declaration of Independence" was the wonder of the world in the simplicity of its language, and the far-reaching sweep of its principles, so the Constitution that followed, is the foundation rock, the corner stone of the entire structure. "It is the most wonderful work ever struck off at a given time by the brain and purpose of man," said Gladstone. The men who led in the War of Independence, were also the builders of the Constitution. It required the wisest men to frame it. A convention was called, and met in Philadelphia May 14, 1787. Washington was made president of the convention. In that convention was Alexander Hamilton, by descent Scotch, by birth a West Indian, by education an American. Early in the War of Independence, he took an active part as captain of artillery, next as aid to Washington, and colonel of a corps of light infantry. When the war was over, he became secretary of the treasury. But his pen was mightier than his sword. To him are we largely in-

debted for the constitutional form of our government, and the financial success that followed its formation. He foolishly fell in a duel with Aaron Burr at Hoboken, July 12, 1804, in the forty-fifth year of his age. His wife was the daughter of General Schuyler, and survived him fifty years, dying 1858, in the ninety-fifth year of her age. His son published his father's works, seven octavo volumes, in 1841. He was a pillar in the great republic. James Wilson was another of those distinguished men. A committee of five was appointed, of whom John Rutledge was chairman, of whom Bancroft said, "He was the foremost statesman of his time, son of Virginia, the pride of his state and always looked up to wherever aspects were gravest. In the darkest hours he was intrepid, hopeful, inventive." The instrument being ratified by the different states was sealed by the national will, and became the "Magna Charta" of American liberty. It was expansive, so as to suit the coming wants of the country. The government being organized and the president inaugurated, he chose for his cabinet Jefferson, secretary of state; Hamilton, secretary of treasury; Knox, of war; Randolph, attorney general.

### *The Supreme Court.*

But the constitution was unworkable without a Supreme Court of interpreters. These were Rutledge, Wilson, Blair and Iredell, whose decisions so far have been the bulwark of the nation.

Speaking of the Declaration, the Constitution and Supreme Court, Bryce, a member of the English Parliament, says, "They are believed to disclose and display the type of institutions toward which as by law of fate, the rest of civilized mankind are forced to move, some with swifter, others with slower, but all with unhesitating feet." One of the best interpreters of the Constitution of today is Judge Cooley of Ann Arbor, Michigan.



CHAPTER VIII.

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PRESIDENTS AND VICE PRESIDENTS—JEFFERSON, MADISON,  
MONROE, JACKSON, WILLIAM HENRY HARRISON, JAMES K.  
POLK, BUCHANAN, A. JOHNSON, U. S. GRANT, HAYES,  
GARFIELD, ARTHUR, BENJAMIN HARRISON,  
CLEVELAND, STEVENSON, M'KINLEY,  
HOBART AND BRYAN.

We pass from pillars to presidents and vice presidents, who were called to administer the affairs and carry on the mission of the general government.

Jefferson, of Welch descent on his father's side and Scotch-Irish on his mother's side was the ideal of democratic simplicity in the manner of life and political principles; he lives in the Declaration of Independence. He was highly educated, wielded the pen of a ready writer, served his country as a diplomat to Paris, was twice elected President of the United States, retired to private life to his patrimonial home, Monticello, "Little Mountain," where he lost his devoted wife. Aided the university of Virginia, fell into pecuniary embarrassment, sold his library to the government at Washington to meet his debts. He died July 4th, 1826, in the eighty-fourth year of his age, much admired and lamented; his two greatest monuments are the Declaration of Independence and the Democratic party.

James Madison was born in Virginia in 1751, received a good education, took an active part in several state and national conventions, was secretary of state for eight

years under Jefferson, and was elected President of the United States in 1801. In the third year of his administration, the second war with England broke out, resulting in the complete independence of America by sea as well as land. In 1817 he retired from public life to his private estate in Montpelier, Virginia, and died June 28, 1836, in the eighty-sixth year of his age.

James Monroe, of Scotch-Irish descent, as the name indicates, was born in Virginia, April 2, 1759. He graduated from the College of William and Mary, and when the war broke out entered the army, was in several battles and was wounded. At the close of the war studied law, rose in distinguished positions in his state and nation, became secretary of war and of state under Madison, and in 1816 was elected President of the United States; was re-elected in 1820. The doctrine of "European non-interference with American Government," takes its rise from him. In 1825 he retired to private life, after a wise administration, and died July 4, 1831, in the seventy-second year of his age.

Andrew Jackson, a true successor of Jefferson in democratic ideas, was born at Mechlenburg, North Carolina, in 1767, of Irish parents. His father died soon after. It was near this place that Tarolton slaughtered his prisoners of Bufford's regiment, whose dead and dying bodies were brought into a building for hospital service or grave, as the case indicated. One younger brother was slain at Stono, the other with Jackson was made prisoner. After release, the mother designed Andrew for the ministry; hastening to Charleston to wait on sick prisoners, she died by the way, and no one knows of her sepulchre. The second son also died, and Andrew was left alone in the world to push his own way and fortune. The turbulence of the times turned his heart from the gospel to the law, in which he became proficient, passing from attorney to judgeship, to the legislature, and made military

commander in the war with Great Britain; after defeating the Indians in Florida and the English at New Orleans, in 1828, he became President of the United States, and re-elected in 1832. At the close of which he returned to Nashville, Tenn., with his wife, and died June 8, 1845. His motto was "Ask for nothing but what is right, submit to nothing wrong."

James Knox Polk was born in 1795, in Mechlenburg county, North Carolina, near the home of Jackson. His parents, like Jackson's were from the north of Ireland. Mechlenburg county was called by the tories the "Hornet's nest." He was the oldest of ten children. When he was eleven years old his family moved to Tennessee. A graduate of the North Carolina University, a student of law under Felix Grundy, he rapidly rose to position, from the State Legislature to the United States Congress; thence to the Presidency of the United States in 1845. Under his administration Texas was admitted, the war with Mexico was carried on, until the whole of New Mexico, Arizona and California were taken into the Union, and the boundary of Oregon settled. A country thrice the size of the original thirteen states was added to the Republic. He died June 15, 1849, in the fifty-fifth year of his age, at Nashville, Tenn.

James Buchanan. It was remarkable that the late Civil War was begun and ended under the administration of two Scotch-Irishmen, James Buchanan and Andrew Johnson, neither of whom satisfied the country's aspirations. Great constitutional changes were made by Congress against the wishes of both, who were stubbornly persistent in their own personal views. After the election of Lincoln, President Buchanan faded away into obscurity. He died at Wheatland, Penn., June 1, 1868.

Andrew Johnson, the seventeenth President of the United States, was born in Raleigh, North Carolina, December 29, 1808. His parents were poor, his education

limited, but he was a man of great mental and physical ability, and rapidly rose in position and power among his people, being made mayor of the town of Greenville, Tenn., in which he lived at the age of twenty-three. He entered the Legislature in 1825, again in 1839. From 1843 to 1853 he was in Congress. Then he became governor of the state and entered the Senate at Washington. When the Civil War broke out, he sided with the government, and was made military governor of Tennessee and at the re-election of Lincoln, he was made vice president, and on Lincoln's death he became president and stubbornly resisted the Congress at the close of the war, to reorganize the Southern States on a liberal basis. He removed to Tennessee at the close of his administration; he died July 31, 1875.

Ulysses Grant, born in Kentucky, removed to Illinois, a graduate of West Point Military Academy, a captain in the Mexican War, commander-in-chief of Union troops in the late Civil War, and twice elected President of the United States. Of Scotch descent, he was a military genius, a faithful administrator, and a generous victor to his foes; true to his friends, his country, and his obligations. He died, mourned by a nation and sleeps in a mausoleum on the heights of the Hudson within sight of New York. Bishop Newman's funeral sermon on the life and achievements of Grant, his last words and death scene, is a tribute of just and true eloquence unsurpassed in our language and should go along with Bishop Simpson's sermon on Lincoln, into history.

President Rutherford Hayes, whose first and second names indicate his Scotch ancestry, as does that of his noble wife, Lucy Webb Hayes, was born in Delaware, Ohio, in 1822; a graduate of Harvard, practiced law at Cincinnati, Ohio, entered the Union army in the Civil War, rose to the rank of major general, for bravery in battle. At the close of the war entered Congress, was



governor of Ohio when elected President of the United States. His administration was remarkable for justice to the South, and prosperity over the whole nation. His wife made the White House a palace of beauty and temperance in Washington. A short time since, he followed his wife to the palace of angels, and of God.

President James Abram Garfield was born in Ohio, 1831. His father dying while he was young, the support and education of his youth fell to his mother. He worked by day, studied hard at night, drove a canal boat team of horses, went to Geauga Seminary, thence to an institute at Hiram, Ohio, and graduated at Williams College, Massachusetts. When the war broke out he went into the Union army, rapidly rose to preferment, was made general for bravery in battle, was elected to Congress, where by earnestness, eloquence and statesmanship, he rose to prominence, and in 1878 was elected President of the United States. At the close of the inauguration, he kissed his widowed mother, who was present by his side on the platform, which made thousands weep who witnessed the devotion of a son to his mother. July 2, 1881, he was shot by an assassin, a disappointed seeker of office, and on September 19, 1881, he breathed his last, mourned by nations abroad as well as his own home. He was a martyr to civil service.

President Chester Arthur, the son of a Baptist minister of Irish descent, was vice president under Garfield; on the death of the latter, Arthur became president. He was a brilliant scholar, a successful lawyer, a brave general in the Union army. His administration was one of careful management and prosperous success; when his time was out, he declined re-election, returned to the practice of law in New York and died.

President Cleveland and the Democratic party came into power at the close of President Arthur's administration.

Presidents William Henry Harrison and Benjamin Harrison are supposed to have been of Scotch descent. The former made a great reputation in the early Indian wars, and was elected president. He was born February 9, 1773, at Berkley, Virginia. His father was one of the signers of the Declaration of Independence. Young Harrison received a college education, early entered the northwest army in the War of 1812, and won a great victory over the Indians at Tippecanoe, subsequently filled several military posts under the general government, and in 1841 was elected President of the United States by an immense majority. Owing to the intense excitement of office, his weak constitution gave way, and in one month after the inauguration, he was a corpse. He died April 4, 1841, and John Tyler, vice president, took his place.

President Benjamin Harrison, his relative, was born at North Bend, Ohio, August 20, 1833. He received a fair education, entered the Union army when the late Civil War broke out, advanced rapidly from place to place, was made brigadier general for bravery. After the war was over, he returned to Indiana, and began the practice of law in Indianapolis, went to Congress, and in 1888 was elected President of the United States.

Blaine entered his cabinet as secretary of state and largely shaped the course of the foreign relations, which for a while threatened war under the fiery guidance of this Scotch-Irishman, whose magic influence and brilliant mind drew the American people toward him. As Harrison went into the presidency on protective tariff, so he was defeated on the same issue four years later.

President Cleveland, the son of a Presbyterian minister, was born in Caldwell, New Jersey, and was educated for the law, which he practiced for years in Buffalo. It is supposed the Clevelands are of Scotch descent, whose forefathers had their ancestral home at Cleveland,

Annadale, Scotland, and fought for independence of the country under King Robert Bruce. Mr. Cleveland's well known municipal reform principles advanced him before the intelligent and commercial men of the nation, and so he followed President Arthur into the presidency, as a reform president of fixed principles. In 1892 he was elected again on the tariff issue, which he represented with his party in power at Washington.

Hon. Vice President A. E. Stevenson, who was president of the Senate, is of Scotch-Irish descent, and stands in near relation to Dr. Bravard, the secretary of the Mechlenburg resolution, that was really the first Declaration of Independence. From North Carolina, the Stevenson family moved to Kentucky and from thence to Bloomington, Illinois. Mr. Stevenson was educated for the law, practiced in Bloomington, gaining a fine reputation and lucrative practice, represented Illinois in Congress under President Cleveland's first administration, was made first assistant postmaster general, and in 1892 was elected to the vice presidency of the United States. Mr. Stevenson's broad mind, legal knowledge, sound judgment, and fine popular character, now national, would make him a safe administrator of the general government, if the people would so will it. At his home in Bloomington, Illinois, he and his family are exceedingly popular. Mrs. Stevenson was first President of the Daughters of the American Revolution, a national society. Under President McKinley's administration, lately, Mr. Stevenson was appointed one of a commission to Europe to settle the silver question, which has continued to agitate Europe, India and America.

*Life Sketch of Major William McKinley the Nation's Choice  
for President.*

BIRTH, PARENTAGE AND ANCESTRY—SCHOOL LIFE AND  
TEACHING—MILITARY AND POLITICAL SERVICES—  
ELECTION TO THE PRESIDENCY.

William McKinley was born January 29, 1843, at Niles, Ohio. His forefathers were of Scotch descent and his grandfather came from the north of Ireland to Pennsylvania before the Revolutionary War, in which they fought bravely, his grandfather having distinguished himself for gallantry at Brandywine, Germantown and Monmouth. His grandfather was long a Presbyterian elder in Lisbon, Ohio, to which the family moved from Pennsylvania in 1809. His father was a respected iron manufacturer, who, with his wife, were earnest Methodists as is the subject of our sketch and his wife. His father died in 1892, at the age of eighty-five; his mother six years later, at the age of eighty-seven, having lived with her daughter, Miss Helen McKinley. At his home in Canton, Ohio, on Sabbath, June 21, 1896, following the nomination at St Louis, the governor escorted his aged mother from the church to her carriage, while his invalid wife at home heard the sermon through telephone from the text, II Peter 1:10, "Make your calling and election sure, for if ye do these things, ye shall never fall." It is said there were many reporters at the Methodist Church there that day, listening to the pastor, Dr. Edmunds, unfolding the providential aspects of the text.

*School Life and Teaching.*

Young McKinley was educated at the public schools, from which he went to the Poland Academy, thence to the Allegheny Methodist College, Penn., from which he went to teach school until the war broke out.



*Army Life from Private to Major.*

While teaching in his country school, great and portentous events were transpiring, secession was trying to dismember the Union. Armed treason stalked through the South. The young teacher had scarcely laid aside his books when the roll of Sumter's guns summoned the people to arms. A new school opened its doors to the youth of the North—the grim school of war.

Abraham Lincoln called for soldiers to defend the Union and the flag. Ohio's response was a ready one. In June the Twenty-third regiment of Ohio Volunteers was organized at Columbus. And there marched in the ranks of Company E, knapsack on his back and musket on his shoulder, an eighteen-year-old private, in a new suit of blue, whose name was William McKinley.

He always looks back to the fourteen months of life in the army as private, with pleasure, as he learned to know more of men and their character in that humble position, but promotion followed rapidly after that. He was present at Lee's surrender at Appomatox. He entered the army as a private, and was mustered out as major after more than four years' hard service. He had a strong liking for the United States army into which he might have entered with high honors and bright prospects.

Thirty years ago, Governor McKinley was Sunday school superintendent of the Methodist Church above referred to, while Miss Ida Saxton was one of the most beautiful young lady teachers in the Presbyterian Sunday school, two blocks west. Five years later mutual esteem ripened into love.

On January 25, 1871, he was married to Miss Ida Saxton, daughter of James A. Saxton, a prominent citizen of Canton. The union has been a peculiarly happy one; two children were born to them, but both died when

young. Mrs. McKinley has been constantly in poor health since 1873, and nothing could surpass the attention and care she has received from her devoted husband.

*Congressional and Political Life.*

He was elected to Congress in 1876, and served continuously in the House of Representatives until March, 1891—fourteen years in all.

*The Nomination, and How It Came Around.*

It is not always those who seek the chief magistracy of the nation with the most intense desire, reach it, however great and distinguished beside, as were Clay, Webster, Blaine, Blair, Hancock and Tilden. Neither is it always those whom the machine politicians train for the race, win the prize; if they did, Lincoln and McKinley never would have been presidents. But there are certain signs the true interpreter will recognize from God and the people, that may be seen and heard, indicating the Providential man for the times and the place.

When Lincoln received the first nomination for the presidency in the State Convention at Decatur, Ill., in 1860, the writer was present and witnessed the presentation of the rails and the sudden burst of enthusiastic excitement. The writer, carried away with his feelings, said, "He will be our next president." When the battle of Bull Run fell upon the North as a thunder clap, many gave way to despair, but the writer said to his congregation next Sabbath morning, "We have sinned, we have boasted too much, we have trusted in men; let us trust in God; He will save this nation by some man that no one knows but God, who will bring him out for the crisis; then you shall see him." A little later Grant appeared. In 1876 we heard Governor Hayes, of Ohio, at the Centennial Exhibition in Philadelphia, and felt the same anticipation of him. Later we saw a boy wave

his cane from the dome of the Capitol in Washington; a similar conviction followed. In May, 1893, we attended the Scotch-Irish Congress at Springfield, Ohio, and heard Governor McKinley, in an earnest address of welcome, which was received with a burst of applause, subsiding into a loud whisper "He will be our next president." We believed it, the whisper has since become the voice of the nation. Twice elected governor of his native state, and seven times congressman, twice offered the nomination for president, which he declined in favor of others, the people expected him to receive it at this time, but the machine politicians did their best to prevent it. Mr. Hanna, as an interpreter of the will of Providence, and the wish of the people, put himself in touch with the organized centres of the party throughout the nation. The people spoke out, the self-formed machine collapsed, and McKinley was nominated to save the country from debt and repudiation, and has since been elected President of the United States by the largest vote ever given to any president. In this honor, Vice President G. A. Hobart of New Jersey of the same race, has also shared. Hon. William J. Bryan, of Lincoln, Nebraska, the opposing candidate on the free silver ticket, also of Scotch-Irish descent, has exhibited marvelous eloquence and made a wonderful canvass of twenty-nine states, delivering about 500 speeches, his wife accompanying him in his political tours, and occasionally their children.

The Chicago Times-Herald has well described the conflict and results. Since the above was written, President McKinley and the country have been plunged into the Spanish-American war, resulting in the defeat of Spain by land and sea and the loss of all her West and East India islands, and the annexation to the United States of Hawaii and Porto Rico, with a protectorate over Cuba and the Philippine islands. See this described in the author's "Anglo-America."

CHAPTER IX.

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FOUNDERS OF THE LEADING CHURCHES IN AMERICA—FOUNDATION PRINCIPLES—THE VOLUNTARY SYSTEM WON BY PATRICK HENRY—ROMAN CATHOLIC CHURCH—PRESBYTERIAN CHURCHES — BAPTIST AND CHRISTIAN CHURCHES—THE METHODIST CHURCHES—EPISCOPAL NORTH AND SOUTH — PROTESTANT MISSIONS ABROAD AND AT HOME.

The founders and the fathers of the American churches were religious men. The fire of God burned in their souls, and the peace of God reigned in their hearts: men who sacrificed all that was dear in the Old World to found the kingdom of God in the New. They were tried men—whose faith and principles were severely tested, and who stood the fiery ordeal to which they were subjected; men of the zeal of Baxter, the faith of Owen, the genius of Milton, the patriotism of Hampden, the bravery of Cromwell and the zeal of Knox. Such men were the chosen instruments in the hands of God to found the churches in New England. The other colonists had the same principles and privileges. The Dutch and Swedes founded churches in New York and Delaware, the Quakers in Pennsylvania, the Huguenots in the Carolinas, the Episcopalians in Virginia, and the Presbyterians and Methodists in the Middle States.

The *charters* which they obtained from the home government breathed forth the same spirit, and were



founded on the same broad principles of religious and political liberty. They formed the basis on which the government of the United States was afterwards founded, the superstructure on which the churches rested. "*The glory of God and the advancement of the Christian faith,*" were the objects stated in their covenant engagements with one another. They were faithful to the trust reposed in them; posterity enjoys the exalted privileges flowing therefrom. During the century and a half of colonial connection, they were like oases in the desert, gardens in the wilderness around, and lighthouses along the Atlantic coast, to guide the feet of the "Pilgrim Fathers," and their numerous children in the way of life and liberty. Prior to the revolution the light began to grow dim, the fine gold to become dross; the form of Christianity remained, but the spirit had well nigh departed. The Wesleys landed in Georgia as missionaries, and kindled a fire that never went out. Whitefield followed, and passed along the whole coast like a blazing comet, kindling in fervor wherever he went. New light shone upon the churches, new life was breathed into the fossilized forms, and new zeal was enkindled in their souls. Edwards was blessed in his labors at Northampton; the Tennants, at New Jersey; the Moravians, in Pennsylvania; Brainerd, in Delaware; and Eliot, among the Indians. The Congregational Churches fixed their stakes in New England; the Episcopalians their tent in Virginia; the Presbyterians found a congenial home in the Middle States; the Baptists passed from the limited dimensions of Rhode Island to the sunny slopes, and flowing streams of the Southern States; and the Methodists went everywhere preaching the Word. The colonial churches were thus revived, and prepared to stand the storm that was about to beat upon them; they survived the shock—not one of them foundered—but remained to live and flourish.

The *Revolutionary War* originated in the foolish attempt, on the part of the home government, to lay upon the colonists burdens they were not able to bear; and when they resisted, their charter rights were taken away, to recover which the colonists took up arms against the mother country. It is not necessary here to repeat what all who have read history know—that after eight years of fearful conflict, the colonists obtained their independence, and the people their political and religious liberty. During the long period of war the churches suffered much; many of the shepherds fled, and the sheep were scattered abroad, and left without a shepherd. Nearly all of the Episcopal ministers left, and returned to England. Jarrett and White remained to gather the scattered sheep in Virginia and Maryland; Asbury and Strawbridge, the few Methodists that were in the Middle States; while nearly all the pastors of the Congregational, Presbyterian, and Baptist Churches remained with their people in the struggle.

#### *Enfranchisement of the Church.*

The union of one particular branch of the Church and State is not of divine origin, or apostolic precedent. It was not known to Christ or to His apostles, nor was it in consonance with His Spirit, or His teaching. Let those who will plead for it, find the precedent with the priests of Egypt, Greece, and Rome; the prophets of Baal; the Brahmins of Hindoo; the Lamas of Thibet; and the priests of China and Japan. Ever since the days of Constantine the unnatural union of Church and State has been the prolific source of almost all the evils that have cursed the Church, marred her beauty, and trammelled her steps in her march of conquest through the world.

In only two of the early colonies was the Church established by law, and the process of separation

between Church and State in these was gradual and not sudden. First, private meetings of Dissenters in Virginia and Massachusetts were allowed; second, the meetings that were held in private soon became public; third, Dissenters were relieved from paying tithes or taxes to the support of any state church; and fourth, the support of any church by law was abolished, leaving each church to the support of its own adherents, while the State protected all in their equal rights and privileges. The last vestige of state support was swept away in the Revolution, especially as the ministers, generally of the Established Church, abandoned their flocks, and either retired to England, or went to British North America.

### *The Voluntary Principle.*

The voluntary principle, by which all the churches are sustained, originated first in the inadequate support given by the home government to the colonial churches; and secondly, by the earnestness and energy of the colonists themselves to supply the want thus left vacant. If a new church was necessary to build, or an old one to repair, instead of waiting on some government official, who magnified his office by repulsive manners or tedious delays, the colonists put their hands in their own pockets, and said to one another, "Come, and let us build the house of the Lord." In making the effort, they succeeded beyond their expectations, and soon found it was "more blessed to give than to receive." In this way the separation of the Church and State was effected, and in this manner the voluntary principle arose, and with it rose the condition of the churches; upon it all the American churches rest for support. The aggregate of that support in general, as well as the detail in particular, claims a passing notice. The amount of money spent in the support of the most

costly state church establishment in the world is perhaps that of Great Britain; yet it does not excel the support given on the voluntary principle to the churches in America.

To Patrick Henry and the Scotch-Irish, the country is indebted for the voluntary principle as a method of support of the clergy by the churches. In Virginia the clergy had demanded stipends of the State Legislature, but Henry opposed it with an electric speech that carried judge and jury. When the decision was rendered, the excited people carried Henry in their arms in the yard round Hanover Courthouse, when the case was tried. In the formation of the new republic each church was left to support its own clergy. In the late census of 1890, the United States stands far in advance of all other nations in support of the ministry and the churches. The churches are growing wealthier, the support of the ministry increasingly better, college and school endowments more liberal and church membership in proportion to the population, larger than ever before.

#### *Roman Catholic Church in America.*

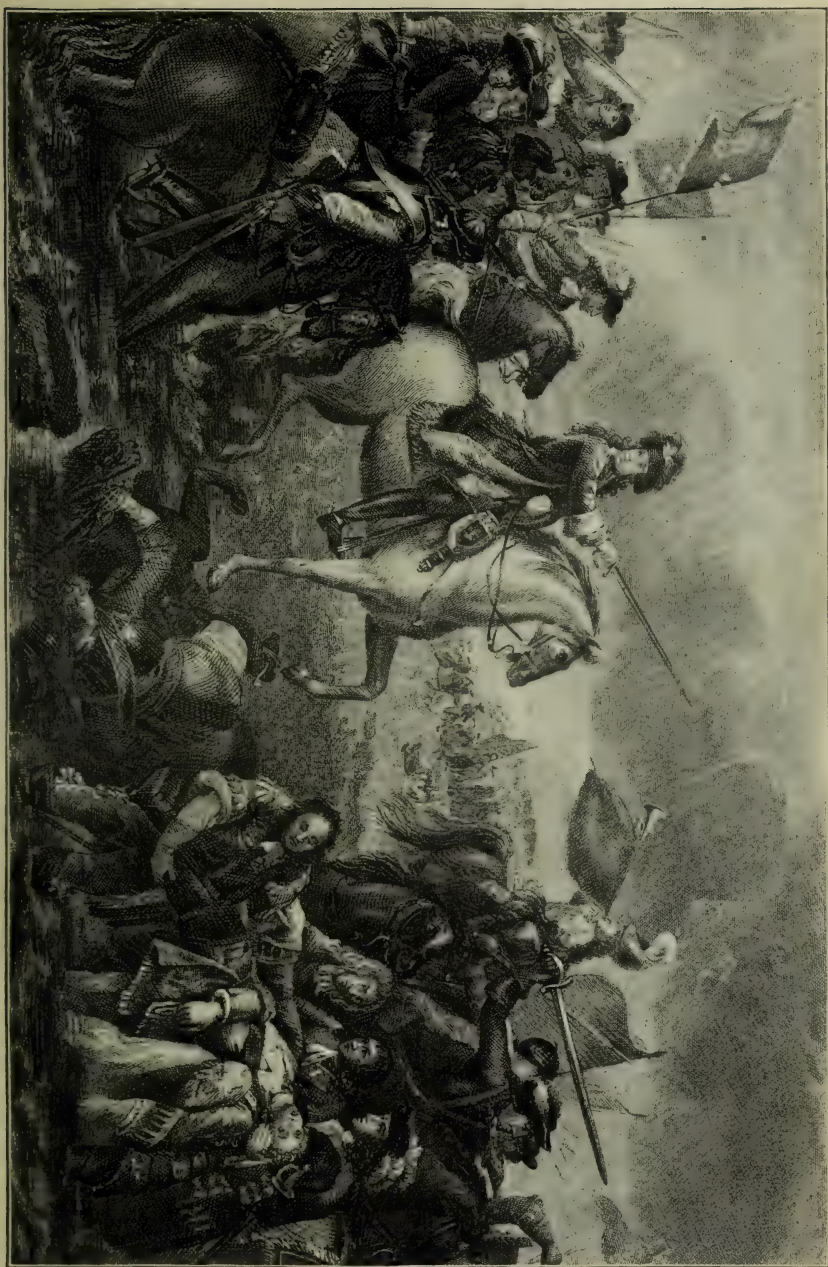
The first church founded by Irishmen in America was the Church of Rome. When Lord Baltimore received a charter in 1632, to found the colony of Maryland, a distinguished Irish family of the name of Carroll, with a number of their countrymen, joined the English colony and became ever afterwards leading citizens in the formation of the Republic. Charles Carroll, of Carrollton, and his cousin, the Bishop, took an active part in the formation of the government; the first as one of the signers of Independence, the latter was a builder of the Church of Rome in America. The charter that formed the foundation of the Maryland colonies, secured to the colonists the rights of civil and religious liberty; in fact more so than those of the colonists south



of them; the result was a large increase of population to the colony and a rapid increase of the church.

The church did not, however, increase so much from American citizens as from the vast and repeated emigrations from Ireland which began in successive waves to roll over the Middle and Western States and larger cities of the Union. The church was not organized until after the War of Independence; in 1790, when the first diocese was made the See of Baltimore and Rev. John Carroll was made its first bishop, whose jurisdiction extended over the whole Republic. Now the church has one cardinal and a papal legate, twenty-five archbishops, ninety bishops, five thousand priests and college professors, ten thousand churches and congregations, and property valued at \$118,381,000.00, all of which belongs to the bishops and none to the members, who, with baptized children, number 8,250,045. Hence the Catholic Church in America, founded by Irishmen, is still largely represented by the race, who were the builders of the American canals, next, of the great railroads, and now of the cities, where their votes control largely the political aspects of its municipal governments. A strife has lately sprung up between the Irish and German membership of the church, for the Episcopal control of its management. Pope Leo XIII., however, has wisely managed its affairs in a more enlightened administration. A large number of its bishops voted against the decree of infallibility, but subsequently yielded to the council's majority. "The School Question" is that which now threatens the church in its antagonism to the state, but the church will have to yield as she has been forced to do in France, Italy and Mexico, Catholic countries which would not allow such interference, although it is said by her authorities, she has lost in America ten millions of her children by the public schools. It was supposed that when the late Pope Pius lost his temporal sover-

KING WILLIAM THE III, AT THE BATTLE OF THE BOYNE.







SWEET, AUBURN.

eighty, the church would suffer decline, but in America it is rapidly increasing. As the Catholic Irish immigration is falling off and the German Catholic increasing, the church will ultimately pass into the control of the German race; and the Cahensly party, who are intensely Anti-American, may lead the church into antagonism with the state. Such men as Archbishop Ireland and his Irish friends, however, are more liberal, and will try to bring the Catholic Church into more harmony with American ideas. The Catholic University of America is essentially a Scotch-Irish institution founded by Bishop Keane, an Irishman. Miss Caldwell gave \$300,000, Father McMahon and others nearly \$1,000,000. It is but a few years started, has already several buildings up. It is designed to fill the same mission for higher education that the American University does for Protestants. Both are in Washington, D. C., and both appeal to the nation. They represent the two largest churches in America, Methodist and Catholic.

*The Presbyterian Church in America.*

We have seen how, under the persecutions in Scotland under Charles II. and James II., many Presbyterians fled to America; still later thirty thousand in one year, with one hundred thousand afterward, left Ireland for America; some of these united with the Congregational Church in New England and others remained in their Presbyterian form. The large majority, however, settled in the Middle and Southern States, and thence spread out to the Western States. In 1701, there was a church at Snowhill, Maryland, with a few ministers scattered among the immigrants in Virginia and the Carolinas. In 1705, the first Presbytery was formed in Philadelphia of seven churches, and their ministers from the city and neighboring villages. In 1716, twenty-six ministers and their congregations were formed into a synod, and in



1741, Whitefield visited America, preached in the New England churches, and those of the Middle and Southern States, kindling fires of a holy zeal, which were fanned into a flame by the revivals of Jonathan Edwards, and of the fathers who planted the divine seed and reaped a large harvest. In 1768, the learned Dr. John Witherspoon, one of the most distinguished preachers in Scotland, a learned descendant of Knox, came to the head of Princeton College, New Jersey, at a time when he received invitations from Dundee, Dublin and Holland, to fill some of the leading pulpits. Under his presidency, the college prospered, a theological school was added; while Dr. Allison taught theology in Philadelphia, the Tennants taught in Log College, Penn.

Rev. William Tennant was born in Ireland, June 3, 1705, and came to America in his fourteenth year. He studied theology under the care of his brother, Rev. Gilbert Tennant, so ardently that his health failed. One morning while conversing with his brother in Latin, he fainted and seemed to expire; preparations were made for his burial and the funeral was about to depart, when his physician, who had been absent, returned, and thought he discovered symptoms of returning life, although the body was cold and stiff. As they were again about to depart with the remains, the body moved. Mr. Tennant opened his eyes, groaned and fell back into a swoon, gradually recovered and remembered so much of the trance as to say, at the time his friends thought him dead, he was wafted away to scenes of ineffable glory, where he heard things unutterable. He was accompanied by a heavenly conductor, and on asking permission to join the happy throng of beings before him, the guide tapped him on the shoulder and said, "You must return to earth." That was the time when he opened his eyes and saw his brother disputing with the doctor. Although he lay in that state three days and

three nights, the time seemed to him but twenty minutes. After a life of great usefulness as a preacher, he died March 8, 1777; such were the ministers and men who founded and built the Presbyterian Church in America. These were the people who passed the Declaration of Independence in Mecklenburg, North Carolina, before the more celebrated Declaration in Philadelphia; this was the "Hornet's Nest" that hatched the egg in the Revolution. No man took a more active part in this work than Dr. John Witherspoon, who signed the Declaration and offered the first prayer in Congress. He was a wise master-builder in the college, the church, the state and nation. He died Nov. 10, 1794, in the seventy-third year of his age.

At the close of the war, 1789, the first assembly met in Philadelphia, and the church was organized with one hundred and eighty-eight ministers and four hundred and nineteen churches; since then, several branches have broken off from the original tree, but all except the Cumberland Presbyterians retain their original doctrines somewhat modified, and ecclesiastical form of government. The Presbyterian Church in the Southern and Middle States is largely composed of the children of the original Scotch-Irish settlers. The Presbyterian Church in the United States of America, including the Presbyterian Church in the Southern States, with all their collateral branches, form a membership of nearly three millions. Adherents in church sittings, who attend these churches, are little less than five millions of souls, with a large number of home and foreign missions, numerous schools and colleges.

*The Christian Church, or Disciples of Christ,*

founded by Alexander Campbell, is largely composed of Scotch-Irish of the Middle and Western States. It is a Baptist Church of the above name. Rev. Alexander

Campbell and his father, Rev. Thomas Campbell, were ministers in a Presbyterian Church in Ireland. Alexander was educated in the Glasgow University, Scotland, followed his father and family to America, where they preached and passed from the Presbyterian to the Baptist Church. From this they separated, and organized a church of more limited creed, and similar form, yet essentially Baptist, taking the Scriptures as a divine revelation, regarding faith in Christ as the Son of God and obedience to the commands of Christ, as their bond of union. Every one who thus believes in Christ, and is willing to obey him, they regard as a fit subject for immersion in the name of the Father and of the Son and of the Holy Spirit, and a fit subject for membership in the Church of Christ.

Mr. Campbell's views spread with great rapidity, his followers increased in the Middle and Western States, receiving accessions from the Baptist and other churches. He was himself one of the most eloquent preachers, a popular debater on baptism, atheism and Romanism, and president of a college he founded at Bethany in West Virginia. He was beloved and revered by his people, objected to the denomination bearing his name. He died at Bethany, West Virginia, March 4, 1886. He was also a voluminous writer. The Christian Church has grown since his death even greater than before. It has now several colleges for the education of its youth, and theological schools for the training of its ministry. It has also begun foreign mission work in different parts of the world. It is said the late President Garfield belonged to the denomination, who was certainly one of the finest men. No church has taken a more decided stand against Romanism and intemperance. Her preachers have been outspoken, and independent prohibitionists against the licensed system of whiskey selling. If the ministry and membership of other churches were

as faithful to the cause as this church, there would not be left a saloon in the land. At the last census, the Christian Church reported 7,246 churches, about as many ministers, \$12,206,038 property, and 641,051 members.

### *The Baptist Church in America*

founded by Roger Williams, a graduate of Oxford, and a Welchman, is largely composed of Scotch-Irish in the Middle and Southern States. Persecuted in New England, he fled to Rhode Island, which gave him title to the soil, where he founded the Rhode Island colony on the most liberal principles, political and religious. A few years later other ministers and members came from old England, and settled in New England, only to meet persecution. Maine harried them, Massachusetts banished and whipped them, New York fined and imprisoned them, Virginia cast them into prison, but in the Middle and Southern States they were welcomed and prospered. In church government they are Congregational, in the baptismal ritual, immersionists, in doctrine, evangelical. In the Revolutionary War, they took an active part, and in the formation of the United States and independence of the churches, they helped to lay deep and broad the foundations of civil and religious liberty. Next to the Methodists, they form the largest denomination with its allied branches; in America, a membership of three millions and a half, and a seating audience of about eight millions.

### *Baptist Foreign Missions.*

Following the example of the English Baptists, Carey and Mershman, they early sent out missionaries to Ceylon, South and Central Africa, Russia, China, Japan, the Orient; but their first mission to Burma, In-



dia, under Dr. Judson was the most romantic, difficult, and successful. Persecuted or restrained by the East India Company, and imprisoned by the Burmese government, he still persevered until the way opened. The first sacramental supper ever administered in the empire was by Judson, alone with his wife, when he said, handing her the bread, "Ann, the body of our Lord Jesus Christ, which was given for thee," handing her the cup, he said, "Ann, the blood of our Lord Jesus Christ which was shed for thee, drink this in remembrance that He died for thee." Judson and his wife have gone home to heaven, but thousands of Burmese Baptists rise to call them blessed.

*The Methodist Episcopal Church in America*

was founded by three Irishmen, Embury, Strawbridge and Williams.

Philip Embury was an Irish Palatine belonging to a noble race of people from the Palatinate on the Rhine, whose forefathers were converted to Christianity by the Scotch-Irish missionaries in the early ages. In the Reformation they had become reformed, and were driven from the Rhine to the Shannon by the persecutions of Louis XIV.

In 1750, Wesley visited the Palatines in Ireland, and while preaching, his voice was lost in the loud weeping of the large congregations. Many were converted and joined the society, among whom were Philip Guier, Philip Embury, and his cousin, Barabara Heck, and their families. Guier and Embury were made leaders and local preachers. Ten years later, in 1760, Embury, Barabara Heck, others and their families left for New York, where in 1866 they founded the first Methodist Church in New York. A few years later, Embury moved to Camden, western New York, where he died; and

his family, and Barbara Heck and her family, moved to Canada and founded the Methodist Church there, now the largest in the dominion. In 1760, the year Embury landed in New York, Robert Strawbridge left Ireland for America, settled in Maryland, built the first Methodist Church there, from which the work spread to Baltimore and over the state. He died in 1781, a poor man, after making many rich. In 1769, Robert Williams was sent by Wesley from the Irish conference to assist Embury and Strawbridge. A few months later, Boardman and Pilmoor followed from the English conference.

Asbury and Whatcoat followed, to strengthen the scattered bands. Boardman and Pilmoor kept close to the seaboard cities. Williams, who was the first book-agent, extended his labors to the Southern States.

He was the first preacher to marry, and the first to die. Asbury followed the flocks in the western settlements and waited for the close of the war. Boardman and Pilmoor had returned.

During the Revolutionary War, Asbury remained with the flock and at its close, Wesley sent out Dr. Coke, a consecrated bishop, to organize the church, consecrate Asbury as bishop, and ordain ministers; all of which was done in Baltimore, Maryland, December 24, 1784. At its close, Coke and Asbury waited on Washington with the congratulations of the conference. It was the *first* church organized in America and Canada. Coke and Asbury were the *first* bishops who trod the American Continent. Anglican or Catholic followed several years after. Asbury lived to see the church grow in all directions, and spread out over the Southern and Western States. He died on a Sabbath day in Spottsylvania, Virginia, in 1816, while a young preacher was reading to him St. John's description of the New Jerusalem in Rev. 21. His last words were, "Lift the

mite collection for the worn out ministers;" since then the Methodist Church has grown to be the wealthiest, and largest church in America, her missions belt the globe with a chain of churches, whose light reflects on many lands. Two of her bishops, both of Scotch-Irish descent, Taylor and Thoburn; the former after gathering thousands of souls to Christ in California, South America, South Africa, Australia and Europe, has been given the African Continent to evangelize, stretching a chain of missions across the continent along the banks of the Loanda, the Congo and the Zambesi, to Rhodësia, the ancient Opher, where Sololmon found the gold to adorn the Temple at Jerusalem. Bishop Taylor, now retired, is followed by Bishop Hartzell. Bishop Thoburn's labors extend from the Himalaya mountains on the north, to Ceylon and Cape Comorin on the south, and from Calcutta in the west to Serampore and the farthest India in the east. In this connection Dr. William Butler, of Irish birth and English education, ought not to be forgotten, the founder of that great Methodist mission in India, whose missionaries are now reaching out to 250,000,000 of people. A distinguished scholar said he would rather have been the founder of that great Indian mission, than to have been the founder of Alexander's empire. Lest this should not have been enough, his church sent him to found another great mission in Mexico, that bids fair with sister Protestant missionaries to evangelize the Empire of the Montezumas. Dr. Butler's "Land of the Ueda," "From Boston to Bareilly," and "Mexico in Transition," are books beautiful in illustration and style, and standard works on the subjects written. They ought to be in every missionary and public library. The latter is a thrilling tale told of Mexico, Napoleon and Maximilian. Six other pioneer names in Methodist missions stand unforgotten—Drs.

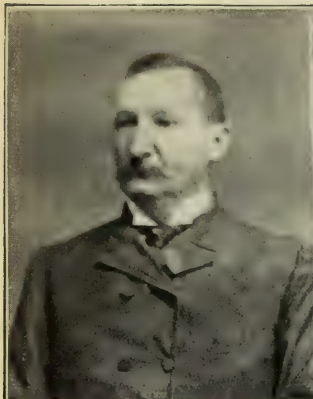




THE DECLARATION OF INDEPENDENCE, JULY 4, 1776.

(From a Painting by Trumbull.)





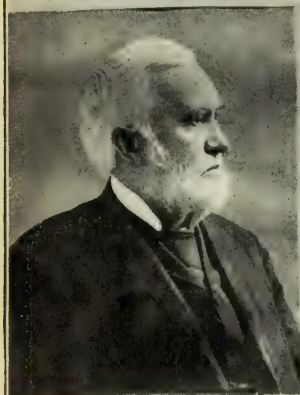
THOMAS T. WRIGHT



ROBERT BONNER



DR. JOHN HALL



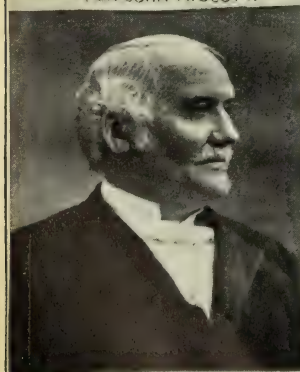
HON. JOHN M. SCOTT



PRESIDENT McKINLEY



REV. J. H. BRYSON, D.D.



COL. A. K. McCLURE



DR. JOHN S. MACINTOSH



HON. A. E. STEVENSON

LEADERS OF THE SCOTCH-IRISH SOCIETY.

Dempster, Vernon, Cox, White, Scranton and Maclay. The Methodist Episcopal Church has in addition to the above, two missionary bishops, sixteen bishops as general superintendents of the whole church, about 15,000 ministers in active work and as many churches, a membership of about two millions and a half (2,500,000), church property about \$120,000,000, children and youth in her Sabbath schools about 2,000,000. The Methodist Episcopal Church South, which separated in 1844 on account of the slavery agitation, has a membership of about a million and a half, five thousand ministers and ten bishops. This church is largely composed of Scotch-Irish, has a large number of eloquent preachers, and an active missionary force in Mexico, South America, China and Japan. It has also churches among the colored people of the South, and is doing a great work in education. It is to be hoped that it will see its way clear in the providence of God to unite with the older body, from which it separated for causes that no longer exist. Some smaller bodies exist, as Wesleyan, and Free Methodist, with a large host of colored people who are pushing on their own way with large success. The entire Methodist membership of the parent church and affiliated branches, numbers about five millions and a half, their church sittings number about 15,000,000; thus giving them about one-fourth the population. The adherents of these five leading churches founded by Scotch-Irishmen embrace more than half of the whole population, and more than two-thirds of the church-going people of the United States. It may also be said that more than half of the wealth of the nation is in their hands, and two-thirds of the missionary force, carrying the gospel to heathen lands, belongs to them. This is true of the Presbyterian and Methodist Churches alone. The same may be said of the teaching force in the public schools and college faculties in America.

To the above five leading churches may be added two more, the Methodist Protestant Church with a ministry of 2,000, and a membership of 200,000, who formed the first secession from the parent church in 1830, on account of *non lay* delegation in the general conferences, which has since been granted, and the Methodist Protestants are now free to return, which may be after a while.

The *last* and perhaps *least* of these Scotch-Irish Churches is the Reformed Episcopal Church, which separated from the Protestant Episcopal Church of America in 1873, under the leadership of the late Dr. George David Cummins, assistant bishop of Kentucky. At a meeting of the Evangelical Alliance in New York, where the sacramental communion services were celebrated in one or two Presbyterian Churches, Bishop Cummins, of Kentucky, Dr. Payne Smith, Dean of Canterbury and Canon Freamantle, of London, participated. Complaints were made by the ritualistic party of the church, which led to bitter controversy and the organization of the Reformed Episcopal Church, which has gone on increasing in bishops, ministers and members, until now they number eight bishops, one hundred and twenty clergy and about one hundred and thirty parishes, with about 30,000 adherents. Two of her bishops, Drs. Cheney and Fallows, live in Chicago and are connected with every forward movement for the good of the people and the welfare of the country.

## CHAPTER X.

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THE AMERICAN REVOLUTION—REVOLUTIONIZING OTHER  
NATIONS—FRANCE, IRELAND, ENGLAND—THE CENTRAL  
AND SOUTH AMERICAN COLONIES—HAYTI, AND SAN  
DOMINGO, MEXICO, CHILI, PERU, ARGENTINE,  
NEW GRANADA, GUATAMALA, VENEZUELA,  
PARAGUAY, BRAZIL—REFLECTION ON  
AMERICA—JAPAN AND ARMENIA  
—CUBA, PORTO RICO AND  
THE PHILIPPINE  
ISLANDS.

The principles of civil and religious liberty embodied in the American Republic were destined to be tried by other nations with variable results, as they were prepared, or unprepared for the ordeal.

*France.*

About the time of the Declaration of Independence, Silas Deane was sent to France to obtain aid. The king hesitated. A little later Franklin was sent; his fame had gone before him as a wise, witty and learned man. His reception by king, court and assembly was most cordial. Invited to one of their literary societies he listened to high eulogiums on the beauty of the classic writers, and ridicule on the Holy Scripture, as Christian fables. Voltaire and Rosseau had sown deep and wide through France, the seeds of infidelity; many of the higher clergy were immoral, several of the priests were atheists, the



literary classes were sceptical, the masses of the people were ignorant and brutal. He was asked what he thought of the classic pieces read; he thought them beautiful, but said he had met with an old poem much more beautiful than those read, he thought, and far excelled them in sublimity of language. He was asked to read it. He drew from his pocket an old book and read, "He stood, and measured the earth, he beheld and drove asunder the nations, and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting." Hab. 3:6.

"How beautiful!" exclaimed a number of voices. "Read on," said others, and he read on; "How sublime!" said several, "where did you find that poem?" said the larger number. He answered, "In the old book we call the Bible, which you have ridiculed." They were utterly ignorant of the Book in France, from prince to peasant. Yet it was it that made America great, and inspired her movement for independence. LaFayette, a young peer of France, and a number of young Frenchmen hastened to America to take part with the colonists in the struggle. He got an important command. The surrender of Burgoyne at Saratoga decided France to aid the colonies. A fleet was sent that shut up Cornwallis at Yorktown, while Washington dashed down from behind with the land forces. Hemmed in on every side, Cornwallis surrendered. The war was over. Lafayette and the French soldiers returned to France full of ideas of liberty, civil, social and religious. Their views spread with rapidity among the millions and masses of France. There was a civil and social earthquake. There were no religious ties to hold them together, no conscience to bind them. Louis XVI. was kind, but undecided, the creature of circumstances. The court was rotten, the clergy corrupt, the army treacherous, the higher classes infidels, the masses of the people ignorant, savage and

brutal. The national debt was above a billion dollars with no means to pay, no one willing to lend; the nation was bankrupt. They rose, massacred the Swiss guards, guillotined their king and queen, overthrew the government, turned France into a field of blood. Out of this political chaos order began to rise. On the ruins of the old kingdom a new republic rose and continued prosperous until Napoleon made himself an emperor and the republic an empire; only again to return to a kingdom, a republic, an empire, and a republic once more, as it is now, after many baptisms of blood, to stand firm at last, largely modeled after American institutions, with brighter prospects.

### *Ireland.*

As it was the Scotch-Irish that began and consummated American independence by the aid of the New England and Virginia forces, it was not to be wondered if the Scotch-Irish in Ulster sympathized with their brethren in America; cruelly treated by the Anglican Church and English government, in which the Catholics of the south and west shared. Before their eyes rose the American Republic free, and the French Republic struggling toward freedom. The first would move the Presbyterians of the north, the second the Catholics of the south; both were forced into revolt in the memorable year of 1798. Wicklow, Waterford and Wexford counties became the scene of the Catholic struggle, Down and Antrim of the Presbyterian. The Catholic wing of rebellion began to murder the Protestants of the south with atrocious cruelty in the style of 1641. The Presbyterians in the north got frightened, withdrew after a few fights, and the rebellion collapsed. The results, however, to Ireland, have been manifold and far reaching in benefit, as the union with Great Britain, Catholic emancipation, na-

tional education, extension of franchise to the masses, disestablishment of the Anglican Church, security to tenants in their farms, compulsory lowering of landlord rents, right to purchase their farms through the government, freedom of commerce, and lately the introduction of local government in parish councils and female franchise.

*England.*

The effect on England herself has been most marvelous. Repentant of the treatment of her American colony, whom she now regarded as her eldest daughter, with pride and pleasure, since she set up housekeeping for herself, she was led to treat her other great colonies with affectionate regard. Canada, India, Africa and Australia have been aided in a thousand ways by the mother country, to develop their immense resources, to people their vast territories with a race of stalwart sons and daughters, to link them to herself by ties of commerce, to loan them means to build their vast railroads, schools and churches, and form one vast confederation of which she may be the center, soul, and civil and religious life to all; her Queen, the empress of a crowned republic, ruling over the fourth of the globe. Her relations with the great republic are of the most friendly kind. Anglo, Celt and Saxon blood, one language, law and religion have brought together kith and kin on both sides of the Atlantic into closer ties and friendships, resulting in a similarity of homes, dress, customs, modes of life and habits of living. They have turned the broad Atlantic into a grand canal, which they cross and recross in five days either way, and converse across the deep by telegraph, morning, noon and night.

*The Central and Geographical Position*

of the American Republic, midway between the oceans, like a jewel in the heart of the continent that stretches from pole to pole, the highway of nations, makes her the school of millions, the teacher of the world, the propagandist of civil and religious liberty, the Scotch-Irish principles that have made her great. She is called to fill a high and important mission. Possessing a country almost as large as Europe, her shores washed by the waves of the great seas, having the largest lakes, the longest rivers, and the most numerous railroads, fitting her to be the emporium of trade to the world, she was destined to affect the other colonies left to Spain, France and Portugal. The Britannica says: "The United States were colonized a century later than Spanish America, but their brilliant and rapid progress shows, in a striking light, how much more the prosperity of nations depends on moral, than on physical advantages. The North Americans had no gold mines, and a territory of only indifferent fertility covered with impenetrable woods; but they brought with intelligence, industry and a love of freedom, habits of order and a pure and severe morality. Armed with these gifts of the soul, they have converted the wilderness into a land teeming with life, and smiling with plenty; and they have built up a social system so pre-eminently calculated to promote happiness and moral improvement of mankind, that it has truly become the envy of nations." It need not then be wondered if her next door neighbors, the Spanish and Portuguese colonies in Central and South America would be affected directly or indirectly by her example. In the French Republic, we have seen the result of American ideas overthrown by Napoleon, a Corsican adventurer, who made himself emperor and France an empire; not content with this, he wished a



place for his brother Joseph, and proceeded to dethrone the King of Spain and enthrone his brother. The peninsula was invaded. The King of Portugal fled to Brazil, and Ferdinand was made a prisoner. England rose and drove the French out of Spain and Napoleon out of France. When peace was restored, the King of Portugal returned, but his son remained as Emperor of Brazil. It was found, however, that the ties that bound Spain to her American colonies were breaking, and some were broken. The condition of the Spanish colonies was almost as bad as France before the French Revolution; the government was entrusted to a few Spanish grandees sent out from Spain, and the bishops of the Catholic Church, who established the Inquisition to enforce their laws. The Spanish population of colonial birth were shut out from the government of their country. The native Indians were treated as slaves and beasts of burden, churches were rich, schools were scarce, and the people were kept in ignorance and superstition. In 1810, Chili, Peru and Buenos Ayres threw off the Spanish yoke and for years fought for independence, and only won it in 1826.

In New Granada and Venezuela, the struggle terminated in 1823. Guatamala was one of the last to be free.

Mexico commenced hers in 1810, under the leadership of three priests, Hidalgo, Moreles and Matamoras. The priests lost their lives by seeking aid from America. When they had fallen, others rose to take their places. It was not until 1821 that Mexico won her independence, and the last Spanish flag was sent to wave no more over these colonies. In the long struggle of ten years, the bishops with their vast wealth were on the side of Spain, the oppressor. When the war was over, their large estates were sold, and much of the church property confiscated; civil and religious liberty was proclaimed, but not felt as yet. When the late Civil War broke out in

America, Napoleon III., as he had defeated Austria and Italy, aspired to become the leader of the Latin races in Europe and America. He sought a quarrel with Mexico, and became the champion of the Church to overthrow the Mexican Republic and establish an European monarchy with Maximilian, an Austrian prince, for king, subject to a French protectorate. Mexico was invaded by a French army; the church rallied to their support, and betrayed their country to the invading usurper. Juarez, a general of Indian blood, led the Mexican army to defend his country, and defeated the French in several battles. Just then the French minister at Washington was informed by President Lincoln that it would be well for his master, the emperor, to withdraw his troops from Mexico. The hint was taken, the French retired, and Maximilian was left to meet his death by execution. He was shot June 19, 1867. Juarez triumphed, the republic was restored. The Romish Church was disestablished, her vast estates were confiscated to pay war expenses which she had brought on, Catholic processions in the streets were forbidden, and the way was opened for the introduction of Protestant missions, schools and churches, which have been followed by railroads and a large commerce between Mexico and the United States. American missionaries and teachers have also introduced Protestant schools and churches into Chili, Peru and the Argentine Republics, which bid fair to spread over all the South American Republics from Panama to Patagonia, diffusing the principles of civil and religious liberty, as taught by the Scotch-Irish people in the building of an empire, a republic and modern civilization.

*Brazil.*

A few years ago when the late Emperor of Brazil, Dom Pedro, visited America, he heard of the city schools of Bloomington, Illinois, under the superintendence of

Miss Sarah E. Raymond, a young lady of remarkable genius, effective government and financial administration. A deputation was sent from Brazil to visit her schools and report on same. The report was highly commendable, and was scattered through Brazil and South America in the Spanish and Portuguese languages; several schools and seminaries were established throughout the empire, higher and advanced education became popular; one of the first results which followed was the overthrow of slavery in the Brazilian Empire. Some years before, the American missionaries had gone in, and established schools and churches in the leading cities.

The emperor, growing old, left, while he was visiting Europe, the regency in the hands of his daughter, a princess who, with her husband, were strong adherents of the Romish Church. Some of the leading men, fearing the ascendancy of Romanism in the government, through her agency, proclaimed a republic while the emperor was absent. The good Dom Pedro, beloved by all, bowed to the inevitable and retired to Europe where he lately died in peace. The Brazilian Republic now stands as the youngest of these South American Republics, occupying about half of the South American Continent, a country embracing a fine climate, immense resources and some of the largest rivers in the world.

### *The Japanese Isles*

have been already referred to in this work; they lie along the shores of Asia, as the British Isles stretch along the shores of Europe, are about the same size and have about the same population. By a peculiar and despotic government their people were shut in, and all other nations shut out, until Commodore Perry of the United States Navy, forced his way in 1854, and invited the Mikado and officers of state to visit America. The bars were broken, the portals were opened, Perry was

received with kindness. American missionaries have gone in with their schools, churches and civilization, many of their brightest youths have come to our American colleges and have returned as teachers, ministers or lawyers. The government has been liberalized, made representative; the English language is taught and civil and religious liberty proclaimed; all of which enabled her to conquer China and gain Formosa.

*The Reflex Action.*

When the United States government was formed she found a large number of Africans on her hands in the states of slavery, and ignorance, who must be educated and freed, to carry out her own principles; several of the northern states freed their slaves, but it was not until the close of the late Civil War that those in the southern states were freed and schools and churches established among them, which are rapidly preparing them for a higher civilization. They may be preserved in the hands of Providence to Christianize and civilize the lands of their forefathers in Africa. A high and responsible mission is before them, to which they will rise by the aid of the American people. The building of canals and railroads in America has brought millions of foreigners to her shores; of different languages, and from different nations. These all had to be met with the missionary, and the school teacher, and the politician who wanted a vote for his party. They have all been absorbed in the great commonwealth and have made loyal citizens.

The great famine in Ireland drove about three millions of her people to the United States, where they were fed, clothed, and welcomed by the American people, who sent millions of dollars in money, food and clothing to the starving children at home, that could not come. A little later a large wave of the German population



reached our shores and rolled over to the Western States and river towns. These generally have made an industrious frugal population, allying themselves with the Lutheran and Methodist Churches. The high protection afforded our large manufacturing establishments and mills, has brought to our shores vast numbers of Chinese, Japanese, Hungarians, Bohemians, Poles, Italians, Jews, so that for some time, about one thousand per day have been landing on our shores. The wonder is, how the national stomach has been able to digest all this raw material; true, they have almost ruined our municipal law, and flooded our land with beer and whisky, to the detriment of millions; but the temperance society has risen, the churches are rising, and the principles of civil and religious liberty are being preached to our foreigners, and they are yielding to the force of public opinion. The little red school house is becoming a great lever to lift the youth of the foreign population up, the Sunday school and the Church follow to gather them in; liberty, civil and religious, is the salt that preserves the nation and transforms the foreigner into an American citizen.

Perhaps it is for a purpose that Providence has reserved America to aid England to cut the Gordian knot to suppress the Turk and save the Armenian; else why is she there with her missions, churches, schools and one hundred thousand adherents, but to give civil and religious liberty to the Turkish Empire, and spread Christian civilization to the Orient, as she has with Cuba, Porto Rico and the Philippine islands.

## PART IV.

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# Builders of Mediæval and Modern Civilization.

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## CHAPTER I.

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PIONEERS IN MARITIME AND MISSIONARY ENTERPRISES—  
DR. SHAW, BRUCE, TUCKEY, CLAPPERTON, LANDERS,  
LAING, LAIRD, OLDFIELD AND ALLEN, BURTON  
SPEKE, GRANT, BAKER AND GORDON—MISSION-  
ARY SOCIETIES—THE SCOTCH, LONDON,  
WESLEYAN—BARNABAS AND WILLIAM  
SHAW—ROBERT MOFFAT, DAVID  
LIVINGSTONE—BURKE AND  
AUSTRALIA.

Early in the eighteenth century, the travels of *Dr. Shaw* and *Dr. Butler* in Barbary and the Levant arrested the attention of Europe, and prepared the way for the English influence in the Mediterranean and round its shores. *Dr. James Bruce*, of Kinnaird House, near Stirling, Scotland, in 1763, as consul in Algiers, studied the Oriental languages and traveled through Tunis, Tripoli, Rhodes, Cypress, Syria and Asia Minor, Baalbec and Palmyra. In 1768 he began his famous journey of the Nile,

spending some time in Arabia Felix. In 1770 he reached Gondar, the capital of Abyssinia, November 14, of that year, and reached what he supposed the source of the Nile; dipping his silver cup in the flowing stream, he raised it to his lips and drank, thanking God who spared him to be the discoverer of that mighty river. The real source was farther up on the White Nile instead of the Blue, as we shall see. He died in 1774.

*Mungo Park*, born near Selkirk, Scotland, in 1771, became the great explorer of the Gambia and Niger rivers in western Africa, and prepared the way for England's claim to the vast territory of the Niger country, now embracing about a million square miles, and the trade of its native tribes. His travels are full of interest. After losing nearly all his European escorts by African fever, he perished while swimming a river in the region of Timbuctoo and Boussa. It was said of him, when denied shelter by the men of an African village, that the women received him, and gave him shelter, singing as they prepared his food

"No mother hath he, to bring him milk,  
No wife to grind his corn."

*Captain James K. Tuckey* was born in Ireland in 1778. He early entered the navy, went to India in 1794, was employed in surveying the coast of New South Wales. In 1805 was taken prisoner by the French, and remained in captivity until 1814, when he was appointed commander of an expedition to explore the Congo river. He died in Africa in 1816. He was the author of "Maritime Geography," and statistics in four volumes, which prepared the way for the subsequent settlement of the Congo country under European and American protection.

*Captain Hugh Clapperton*, born in Dumfriesshire, Scotland, in 1788, and Colonel Denham became famous as African explorers. They passed from Murzook to the

interior of Africa, discovered lake *Chad*, and in another expedition passed through the Bight of Benin making many discoveries. Clapperton died in 1827, at Chungary, Africa, and Denham died in 1828, of fever, as governor of the colony of Sierra Leone.

*Richard and John Lander.* Richard Lander had been in the service of Clapperton when he died at Chungary. After his return to England he was commissioned with his brother John to explore the upper course of the Niger. In 1830, they started from Badagry on the coast to lake Chad in the interior and crossed over to the upper regions of the Niger, down which they sailed to the sea, opening the way for the commerce of Europe to ascend to the tribes in the interior of Africa. Richard died at Fernando Po, 1834, and his brother and most of the expedition fell victims to disease, or in fight with the natives. The narrative of the Landers is full of interest and incident.

*Alexander Gordon Laing* was born in Edinburgh, 1794. In 1822 he was sent by Sir Charles McCarthy on an embassy to Mandingo and the Gambia country. A second mission was discharged in the Soolima country, and a third was undertaken from Sierra Leone through Ashantee and the gold coast. Subsequent to the death of Sir Charles McCarthy, he was appointed major and head of another expedition to the Niger in 1826, and was murdered by some Arabs near Timbuctoo, shortly after.

In 1833, *Laird, Oldfield* and *Allen* ascended the Niger, and made extensive surveys and discoveries; referring to two large tributaries, the Benne and old Calabar rivers, navigable for many miles in the interior. In later times, Gordon, Cumming and Anderson have been mighty hunters and explorers in African deserts, jungles and around great rivers and lakes.

*Captains Burton, Speke* and *Grant* have made grand discoveries in the Mountains of the Moon around Killi-



manjaro, 21,000 feet above the sea, the source of the Nile, and lakes Tanganyika, Victoria and Albert Nyanza; Stanley's discoveries of the source of the Congo, are in the same lake region. To Sir Samuel Baker are we indebted for the record of further explorations on the Upper Nile, Nubia, Abyssinia and Soudan. When preparing for this expedition, he met and married in Egypt, a young Swedish lady who was traveling on her own account, and who became to him in all his travels an helpmate indeed, in taste, purpose and plan.

Baker having conquered Soudan, laid it at the feet of Egypt, only to be wrested back by the mahdi, and the Arab slave traders. Then was the noble Scottish Gordon sent to the rescue and reached Kartoum to hold it as the key to the Upper Nile and Soudan country. Gordon was of noble lineage, finished education, military training and earnest Christian faith, a noble Christian hero. He fought in many battles, saved China, as commander-in-chief of the Chinese forces, put down the Taeping rebellion and received the thanks and honors of two empires, and love as strong as death from his soldier followers. For 319 days he held Kartoum against the mahdi's fanatic forces. Those hungry human wolves of the desert, in thousands, crowded around the citidel between the two rivers. He waited in vain for British help, or Egyptian aid. Downing Street left him to perish. His last letter was to his sister in which he said, "I am quite happy, thank God, and like Lawrence, I have tried to do my duty." But the home government failed to do her's to him. He fell by the assassin's knife, Kartoum was taken, his followers slaughtered and his mission frustrated by delays in coming to his rescue. There is a picture called "Gordon's Dream," the martyr hero of Kartoum. He rests upon the cot, a Bible in his hand and upon his breast a Chinaman representing millions whom he saved. There is the country church-

yard of his native home, the Gravesend boys whom he rescued and made gallant seamen of them, the Egyptian slaves for whom he toiled, the British soldiers on their way to rescue him, the widowed Queen whom he served so well, above all, the Saviour in whom he trusted and whose cross he bore; on his face the light of glory lingers. It is his last dream.

In the first year of my ministry near Belfast, Ireland, I became acquainted with a most interesting family, some of whom entered the ministry. One brilliant youth was a graduate of Wesley College, Dublin, entered as a civilian, government service abroad, was recommended to the Chinese government for an important office; today that Scotch-Irish youth stands next to the Chinese emperor in his dominions, as consul general, holding all the financial interests of the empire in his hands, and the diplomatic relations of all nations. Such is the present Sir Robert Hart.

In 1709 was formed the first Scottish missionary society. The sainted David Brainerd was for several years a missionary of this society to the American Indians, many of whom were converted through his instrumentality. In 1795, the London Missionary Society was organized and from the first, many of its missionaries were Scotch. Drs. Morrison and Milne became the first Protestant missionaries to China and the Malacca islands, the first translators of the Bible into the Chinese and other languages. In 1802 to 1822 the Scottish Missionary Societies sent out missionaries to India and West Indies, in 1802, to Tartary, Circassia and Russia. The Glasgow Missionary Society about the same time sent missionaries to Africa, south and west. In 1830 Rev. Dr. Duff arrived in India and commenced his mission at Calcutta; starting a seminary that became a central light. He commenced preaching and became a burning and shining light. He has entered into his rest, but his

labors follow. Several other missionaries from these societies have entered India, while the Irish Presbyterian Society has sent out missionaries to Syria, Palestine, India and Caffraria. The Free Church of Scotland has a host of missionaries in India, Africa and Palestine among the Jews, so also the United Presbyterian Church. Among the other missionary societies we find a large number of the most active and successful missionaries of this race. *John Campbell* of the London Missionary Society, was born in Edinburgh in 1766, and labored for many years as missionary and explorer in South Africa among the Hottentots and other native tribes. His published works are valuable not only for their religious record of conversions, but for the scientific remarks on climate, soil, country and people. Not far from the above place in Little Namacqualand, labored *Rev. Barnabas Shaw*, making Lillie Fountain his central station from which he labored out in all directions. Great revivals followed the labors of *Rev. Shaw* and his consecrated wife, who were willing not only to give their personal property at home to this work but lay down their lives for the evangelization of South Africa. *Rev. William Shaw* has been referred to as leading out a colony of Scotch-Irish emigrants to South Africa where they settled, he being their chaplain missionary. Returning to England, he was elected president of the Wesleyan Conference where the writer met him at the above time. *Boyce*, *Edwards* and a host of others followed, translating the Scriptures into the native tongues and forming grammars and dictionaries for the schools in Kaffer land and Namacqualand.

*Rev. Dr. Robert Moffat* and his wife *Mary*, of the London Missionary Society, were both born in Scotland and born again in their early life. In 1816 he was ordained at Surrey chapel, London, and started for his mission to South Africa, being detained for a year in Cape Town

by the governor, who thought it not safe to let him preach to the natives. During this year of waiting, young Moffat learned the Dutch language and began to preach to the Dutch. Released from his retirement, he started for Namacqualand. On his way he stayed at a Boer's house and invited the Hottentots to his preaching. The Boer thought he might as well bring in the dogs to hear him. "True," said Moffat, "But the dogs eat of the crumbs that fall from the Master's table." The Dutch Boer yielded, and lived to see many of the race converted. Dr. Moffat pushed on his way to Namacqualand and sought an interview with Africanar, the chief; on his head a price was set at Cape Town because of his numerous murders of the Dutch who had illuded his people. After a while Africanar's heart began to melt, and he yielded his whole life to God and became the instrument with the missionary in leading many of his people to God. He lived a devoted life and died in peace. After his death Moffat moved with his young wife to *Kuruman*, among the Bechuanas. Here their faith and patience were severely tried for a while, but when war was threatened by a powerful race called Mantaties, they fled to the missionary for advice, and by a series of circumstances the missionary had worked up, the people were saved. This led to repentance and conversion of many of them. By degrees they found that the presence and teaching of the missionary was everything to them. It was while on a visit to the Mantaties, that Moffat preached to the army a sermon on the judgment, that Moffat heard republished word for word to a crowd of listeners by a young man who never heard the like before.

In 1828 a wonderful work of grace began at *Kuruman* that spread far and wide among the people; so that the family, the school, the church, became scenes of weeping and repentance. The filthy weeds of heathen-



ism were cast aside, and souls washed in the blood of the Lamb, were robed in the garments of salvation; the wilderness was made glad with the songs of thanksgiving, and the desert blossomed as the rose. In 1870, Dr. Moffat and his wife returned to their native land after fifty years of successful labor, and the closing scenes of their life were cheered by the gift of \$25,000 and a public reception at the Mansion house, London, by the late Sir William McArthur, at which were present the Archbishop of Canterbury, the President of the Wesleyan Conference, the clergy of the dissenting churches and members of both houses of Parliament. Mrs. Moffat in the winter of 1871, passed for her heavenly home a few months after her return from South Africa, and Dr. Moffat died August 9, 1883, in the eighty-eighth year of his age, full of honors from the churches. It is meet that a sketch of his renowned son-in-law should follow.

*Dr. Livingstone and Africa.*

Dr. David Livingstone was born at Blautyre, Scotland, of poor and honest parents, who endeavored to give their son a liberal education. His conversion was effected through the works of Wilberforce and Dick's "Philosophy of a Future Life." He now wished to devote himself to mission work. In his nineteenth year he was enabled to attend the Greek and medical classes in the Glasgow University, and to take a theological course under Dr. Wardlaw, the distinguished preacher. Having been admitted as a licentiate of the faculty of physicians and surgeons, he rejoiced in being able to mitigate the sufferings of his fellow men. It was his intention to go as a missionary to China, but the opium war prevented, and he turned his attention to South Africa where he landed in 1840, going from the cape to Algoa bay, and thence to Kuruman, in the interior,

where he met with the heroic missionary, Moffat, who was turning the wilderness into a paradise by the preaching of the Word among the native tribes. Here he married Mary, Moffat's eldest daughter, a lady of true missionary spirit. They settled farther in the interior among the Bechuana tribes. Here he would have been killed by a lion which he had wounded, were it not for the spearing of the beast by one of his companions; as it was, his arm was crushed by the animal and he never fully recovered.

In 1845 he moved among the Backwains, whose chief Sechele, said, on hearing Livingstone preach on the judgment, "These words make all my bones to shake; I have no more strength in me."

At the suggestion of this chief, Livingstone went on a journey, and discovered Lake Nyassa. Traveling two hundred miles beyond this, he reached Sebataune, the chief of the Makololo, who received him with great joy, and subsequently became impressed with the Christian religion. At a later period the missionary attended the dying chief, and commended his soul to God. Here Livingstone ruled as a chief among the tribes, settling their difficulties and teaching them the doctrines of Christ.

Finding the country unhealthy, and the Dutch Boers unfriendly, he sent his family to Europe, while he prepared to make further discoveries in the interior. In 1853 he set out on his expedition to Lodudo, the Portuguese settlement on the west coast of Africa. Arriving at the river Chobe, they crossed in canoes, paddled in waters swarming with hippopotami, and found the banks covered with magnificent trees, the bowers of which formed coverts for elephants; buffaloes, zebras, and antelopes. From there they moved to the Leeambye, a branch of the Zambesi river. Here he found the soil rich, the birds singing, and the ground swarming

with insect life, while the natives, he tried to raise to the Father of Spirits, that they might live. After many difficulties he reached Loanda, on the 31st of May, 1854, and found a hospitable welcome from Mr. Gabriel, the English commissioner for the suppression of the slave trade. As his followers looked upon the great sea they said: "We were marching along with our father, believing that what the ancients had always told us was true, that the world had no end, but all at once the world said unto us, 'I am finished, there is no more of me.'"

After resting himself and his men, they returned to Linyanti, the capital of the country of Makololo, where the seven thousand residents crowded around them in wonder as they heard the tale of their countrymen who saw the great sea. Shortly after he started on a new expedition, and discovered the beautiful Zambesi, with its marvelous falls. From the Victoria falls of the Zambesi, Livingstone pushed on to Kilimane. on the 20th of May, 1856, thus crossing the continent from west to east. From here he sailed for England, where he landed December 12, 1856. The missionary and explorer was received by the nation with great enthusiasm. Society and collegiate honors were heaped on the discoverer.

After resting two years in his native country, he started once more under government auspices, in 1858, to make further discoveries in the interior of Africa. Passing on from the Shire and the Zambesi, he discovered lakes Sheriva and Nyassa, returning to his old friends at Linyanti. As many were hastening to embrace him, some said, "Don't touch him or you will spoil his new clothes." While in those regions they met a large slave gang, whose keepers fled at the sight of Livingstone, and the slaves were made free and returned to their homes. After preparing stations for missionary settlements in the valley of the Zambesi,

Livingstone went to meet his wife, who had returned from England. Scarcely had she reached the interior, when she died of fever. One Sabbath evening, as the golden rays of the setting sun flooded the surrounding scene, her spirit passed away to where there is no night, but one eternal day.

Shortly after, he returned to England to obtain more aid for his mission and publish the record of his travels and discoveries. He reached London on the 20th of July, 1864.

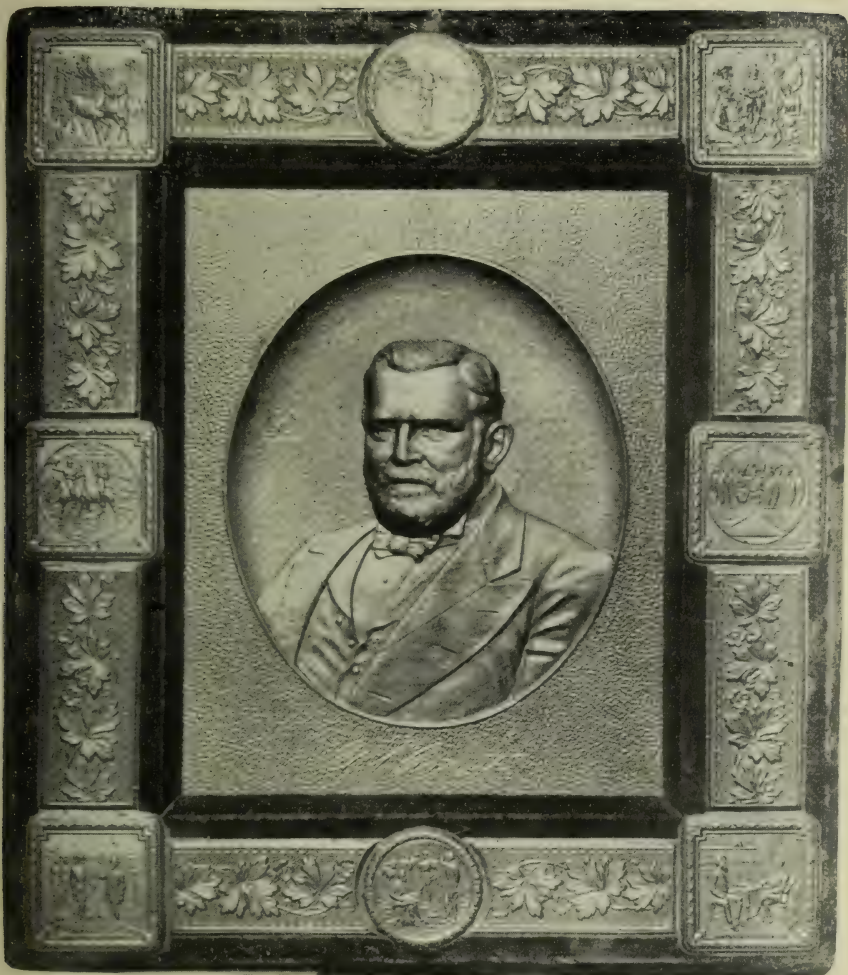
Anxious to solve a number of problems about the water system of Africa, and to suppress the slave trade that was destroying the population, he left England once more in 1865, and plunged into the interior to make further discoveries. Here he remained lost from the world, and given up by his friends as dead, until Stanley found him at Ujiji on lake Tanganyika, in 1871. Stanley found him destitute, weary, and unwell, urged him to return, but he said: "No, I should like to see my family very much indeed; my children's letters affect me intensely, but I must not go home; I must finish my task." He wished to complete the survey of the sources of the Nile, but failed to complete his work. His faithful men carried him sick from place to place, until, at his request, they laid him down at Ilala, where they built a grassy hut for his reception, and there, while on his knees at prayer, his spirit passed away to where "the weary are at rest." He died on the 4th of May, 1873, and his body, after being dried in the sun, was put in a bark cylinder, and borne by his faithful servants, with his last journals, to Zanzibar, whence his remains were shipped to England, and buried in Westminster Abbey, amid imposing ceremonies and a nation's tears.

The missions which Drs. Moffat and Livingstone founded, now number about 100,000 souls, in South Africa.



Marquette, Hennepin and LaSalle may have been the discoverers of the St. Lawrence and Mississippi, but Thompson, Mackenzie and Campbell were the discoverers of the Mackenzie and Yucon rivers in Canada.

*Robert O'Hara Burke* was one of the greatest explorers of Australia. He was born in Ireland in 1821, entered the military service of Austria, returned to Ireland, entered the mounted police, fought in the Crimean War, went to Australia, and was appointed the head of an exploring party by the government in 1860, and perished in an attempt to explore the island continent from south to north. He and his party died through drought and starvation. Their bleached bones were afterwards found in the desert, but the attempt led to other explorations which since have been successful, and where once deserts spread, artesian wells now fertilize the wilderness. How much are we indebted to the Irish explorer. We have seen that of the five bishops of the Protestant Episcopal Church in India, four were Scotch-Irish; so we may add that the race have supplied for a number of years, the two highest offices in the Established Church of England, the Archbishops of Canterbury and York and some of the most brilliant preachers in her pulpits. The United Presbyterian Church of America has built a chain of churches and schools along the banks of the Nile from Alexandria in Egypt to Cairo and the Pyramids, up to Syene and the first cataract. And the American Board of Missions and Presbyterian Church have spread their missions from Beyroot in Syria to the shores of the Black and Caspian seas, to Armenia beyond the Euphrates, the home of the ten lost tribes, and of the original Anglo-Celtic race; that they might touch again the fountain head of these great races, convert the Turk, and Christianize the Orient until Jerusalem and the Jew come home to their own Messiah.



GEN. U. S. GRANT.



HON. JOHN D. LONG,  
Secretary of the Navy  
REAR ADMIRAL WILLIAM T. SAMPSON,  
Commanding the North Atlantic Fleet

PRESIDENT WILLIAM McKINLEY,  
Commander in Chief of the  
Army and Navy

HON. RUSSELL A. ALGER,  
Secretary of War  
MAJOR GENERAL NELSON A. MILES,  
Commanding the United States Army

UNITED STATES ARMY AND NAVY COMMANDERS.



The Methodist Episcopal Church, founded by three Irishmen, Bishop McCabe informs us, gives more missionary money to evangelize the world, than the whole Roman Catholic Church with all its millions of wealth and members. In less than another century the kingdoms of this world will be in the hands of the "people of the saints of the Most High, and all dominions shall serve and obey him." Dan. 7:27.

*A Greek Archbishop at a Methodist Conference.*

As an illustration of the above. Most Rev. Dionysios Latas, Archbishop of Zante, Greece, who formed the acquaintance of Bishop Thoburn at the Parliament of Religions, Chicago Fair, a few months before, visited the Bengal Conference of the Methodist Episcopal Church, over which Bishop Thoburn was presiding at Calcutta, India. At the request of the bishop, the archbishop addressed the conference in impressive language, stating that in the providence of God, the mission given to the Jew and the Greek and to other nations of the earth, was now given to the English speaking people in England and America. He recited St. Paul's sermon on Mar's hill in the original Greek; with uplifted hands he invoked the divine blessing on his Methodist brethren in India and Malaysia, sang with them the parting hymn, "God be with you till we meet again," gave Bishop Thoburn the apostolic kiss and passed out amid the tears and prayers of the conference for his welfare amid the Oriental Greek Churches.

Sketch of J. A. MacGahan, the Irish-American who saved Bulgaria, and changed the map of Europe, as war correspondent of the London News.

"Much interest is shown in the movement recently set on foot to erect in New York a statue of the late J. A. MacGahan. Born in Perry county, Ohio, in 1844, he was a law student in Brussels when the Franco-Prussian

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war burst upon Europe in 1870. In 1870 he made his memorable ride to Khiva, and wrote the best book on Central Asia known to our language. Another turn of the wheel found him in Cuba describing the Virginius complications. Thence he returned to England, and sailed with Allan Young in the Pandora to the Arctic regions, making the last search undertaken for the lost crew of Sir John Franklin's expedition.

"All this, however, was only a prelude to the work with which MacGahan was now to startle the world. In London one morning in the spring of 1876 he read in the newspapers brief dispatches from Bulgaria recounting the reported atrocities of the Turkish soldiery. He had lived and worked in the east, and more clearly than any living man he recognized the significance of this news from the Balkans. As quick to act as he was to think, before night he was on his way to Bulgaria as the correspondent of the London News. Six weeks later, MacGahan had changed the face of the eastern question. His historic ride through Bulgaria had begun. He visited the scene of the crimes of the Turkish guerillas, and painted them in master strokes. He pictured the dead girls in the pillaged towns and caused their last piteous cries to be heard throughout Christian Europe. He went everywhere, cheering the people, assisting them, pleading their cause with his pen, telling them the Czar would avenge the outrage and bidding them take courage. His letters thrilled the world. Everywhere men read them with blanched faces and moistened eyes. A Tory ministry, staunch in its fidelity to the 'unspeakable Turk,' sent a fleet to the Dardanelles, but dared not land a man or fire a single gun. The English masses, angry and horror-stricken, repudiated their old ally and Disraeli and his fellows were driven from power.

"Thereafter, great events followed fast, the one upon the other. The Russian army was mobilized at Kische-

neff, and the Czar of all the Russias reviewed it, and, as MacGahan had predicted, declared war on the Turk. The young American was with the first army corps that crossed the Pruth. Through the changing fortunes of war, grave and gay, he passed, and his descriptions of what he saw, written often in the midst of battle, are the best of their kind in our language. When Plevna fell MacGahan was in the van of the swift, triumphant advance toward the Bosphorus, an advance that was never checked until the spires and minarets of Constantinople were in sight. Bulgaria was free, the power of the Turk was broken, and all because MacGahan, a little later cut off at the early age of thirty-four, had lived and striven. 'Too bad!' exclaimed the Grand Duke Nicholas when he heard of his death. 'He would have been Governor of Bulgaria.' The Ohio legislature caused his remains to be removed to his native state. MacGahan, who in the words of his friend and comrade, Forbes, 'redeemed a people and changed the map of Europe,' braver man and truer hero never drew sword in battle.

"Such is the life story of the man in whose honor his fellows of the press now propose to erect a statue. The design for the same, reproduced herewith, is as impressive as it is unconventional. Unlike so many efforts in the same field, it tells its own story with feeling and simplicity, representing not only the man, but the type for which the man stands. It was prepared by Charles H. Niehaus, who has been selected to execute this important work."

Mr. Niehaus is one of America's best artists. Mr. MacGahan was of Irish descent and American birth. His war correspondence to the London News roused all Europe to the atrocities of the Turk in Bulgaria, and led to the Russia-Turkish war by which the Turk lost

Bulgaria, Servia, Bosnia, Montenegro and Herzegovina.

*Dr. Kalley and the Madeira Mission.*

It was in 1838 that Rev. Dr. Robert Reid Kalley, a Madeira missionary of the Free Church, Scotland, was sent out as a missionary with his wife to China. He was a tall, princely looking Scotchman. She a delicate, but consecrated woman. Both proved heroes of a most romantic mission.

On the voyage out Mrs. Kalley's health gave way. To save her, the doctor with his wife landed at Funchal, the capital of the Island of Madeira.

This beautiful island belongs to Portugal, is about five hundred miles southwest of Lisbon and four hundred west of Morocco in the north Atlantic. The island is fifty-four miles by eighteen, covered with groves of luxuriant growth and semi-tropical fruits, a paradise of beauty, with a salubrious climate; the health resort of European invalids and a coaling station of English steamers to and from Africa and India. The people are poor, ignorant and superstitious, totally under the power of Rome, as a Portuguese population. In this new home, Mrs. Kalley began to recover. Dr. Kalley could not remain idle. As a man of consecrated wealth and benevolent heart, he established at his residence, a free dispensary for the poor that needed medical treatment, for the island doctors and priests were poor healers of the bodies and souls of the people. Dr. Kalley was well qualified for the healing of both, having come from the best medical schools of the world in Edinburgh, and his heart was warm with a new flood of evangelical life.

Daily at 9 a. m., Dr. Kalley met his patients, read them a portion of the Scripture, pointed to the Great Physician, offered a short prayer, then examined the

patients, administered the medicine. His success in healing became so great, that crowds of the poor thronged the hospital, the rich bringing their afflicted, so that branch hospitals had to be established throughout the island.

### *Bible Depository.*

The first and only Bibles that reached the island, were eighty copies sent by the Queen of Portugal to the priests, a few years before. These were now supplemented by a large number for the people which Dr. Kalley supplied.

### *Night Schools.*

The illiteracy of the people was proverbial. It was now that Dr. Kalley organized a number of night schools for the poor in different parts of the island. As many as twenty-five hundred of the youth attended them, reading the Bible as a text book by the request of the donor. So great was the success with all classes, and so popular did the doctor become, that municipal authorities of Funchal presented him with a formal vote of thanks for his disinterested labors.

### *Awakening the Profession.*

Soon these followed and consecrated labors produced their effects in a general awakening and profession of evangelical religion, resulting in numerous accessions to the Presbyterian Church, which drew down upon the heads of teachers and converts, a storm of indignation.

### *Persecution and Banishment*

quickly followed. The schools were broken up, the hospitals closed, the Bibles were cursed by the bishop as a book of hell, and all bound copies destroyed. A Jesuit suborned the press, which advocated the imprisonment and murder of the Bible readers.



Dr. Kalley was cast into prison for five months. On his release he returned to Scotland. A young Scotch minister, Mr. Hewitson, full of zeal and sympathy stayed with the people who fled to the mountains and forests, where they held their religious meetings. Many were cast into prison and others took joyfully the spoiling of what goods were left them, and some suffered unto death. The boycott was enforced with relentless cruelty. Dr. Kalley returned only to meet greater persecutions. He was informed of a plot to take his life. The signal was the ringing of the bells of the cathedral, when a band of assassins rushed down to his residence with sharpened knives to take his life, only to find their victim fled a short time before to an English steamer in the harbor. They returned, destroyed the house, burned the Bibles, surgical instruments and library worth ten thousand dollars. Subsequently the English government made the Portuguese government remit the loss. Scarcely had Dr. Kalley escaped, when the Roman bishop drove the converts to the mountains, woods and dens of the island. At length English ships appeared in the harbor and gradually from their hiding places, the exiles fled to the ships, which bore about a thousand of them to America. A large number of them settling in Springfield and Jacksonville, Illinois, in 1849, on invitation of the governor and Protestant friends. Here they settled down on small farms, and became a settled and industrious people, with their own churches and pastors, many of them serving in the Union army with bravery during the late Civil War. When in Jacksonville, Illinois, the writer preached by request to this people in one of their churches, and was deeply affected by grasping the hand of some of the old exiles and listening to the fervent songs of the young people in their worship. After the Madeira persecutions, Dr. Kalley with his second wife, who also was wealthy, moved to Brazil, settled in

Rio Janeiro, where he gathered converts, built three churches, in Rio Janeiro, Rio Grand and Pernambuco, established schools, and a college and church for training young ministers and teachers, and a mission school in which above five hundred students are in attendance. This is the school of which Dom Pedro, the late emperor after visiting, said: "There is nothing like it in the empire." Soon the conversion of a baroness and her family, a senator's family and the six priests followed, all of whom aided the work of evangelization. The Illinois colony, sent to the aid of Dr. Kalley in Brazil, ten missionaries, five back to Madeira, where quiet is restored, some of the Portuguese in the Hawaiian Islands, California and other places; thirty-seven in all. The results of this marvelous mission may be summed up into four great facts.

1st. The overthrow of slavery throughout the Brazilian empire.

2nd. The transition of this empire into a republic.

3rd. The loss of the republic to the Church of Rome.

4th. The gain of the republic to Protestantism by the introduction of numerous Presbyterian and Methodist Episcopal churches, schools and colleges.

Wearied with work and old age, Dr. Kalley returned to Edinburgh, the home of his youth, and died on the 17th of January, 1888, mourned by thousands of converts in the old world and the new.

See the "Story of Madeira," by Della Dimmitt, Curts & Jennings, Chicago.

## CHAPTER II.

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TEACHERS IN ART, SCIENCE AND PHILOSOPHY—DAVID SCOTT,  
SIR DAVID WILKIE, G. G. SCOTT, ADAM SMITH, BASSAN-  
TINE, ANDREW, BENJAMEN AND SIR CHARLES BELL  
—CAMERON, NAPIER, LINDELL, CRAIG, BAR-  
CLAY, BALFOUR AND BLACKWOOD—SIR  
JAMES YOUNG SIMPSON, SIR DAVID  
BREWSTER, REED, STEWART,  
SIR ANDREW CLARKE, HUGH  
MILLER, DR. DICK, DR.  
THOMAS BROWN.

Everywhere in Scotland, the master touch of an artist's hand is seen on the soil and surface. The kaleidoscope invented by a Scotchman, was a type of the ever-changing scenes of landscape, art and beauty. Her cities of solid construction are beautified with palaces, parks and squares filled with statues of her heroes, statesmen, preachers and philosophers. Scott's memorial is unrivalled as a monument of beauty and wonder. On Calton hill, Edinburgh, are crowded busts and monuments of her sons. To the numerous monuments there, one of the immortal Lincoln was unveiled last summer by the daughter of Consul Bruce, of America.

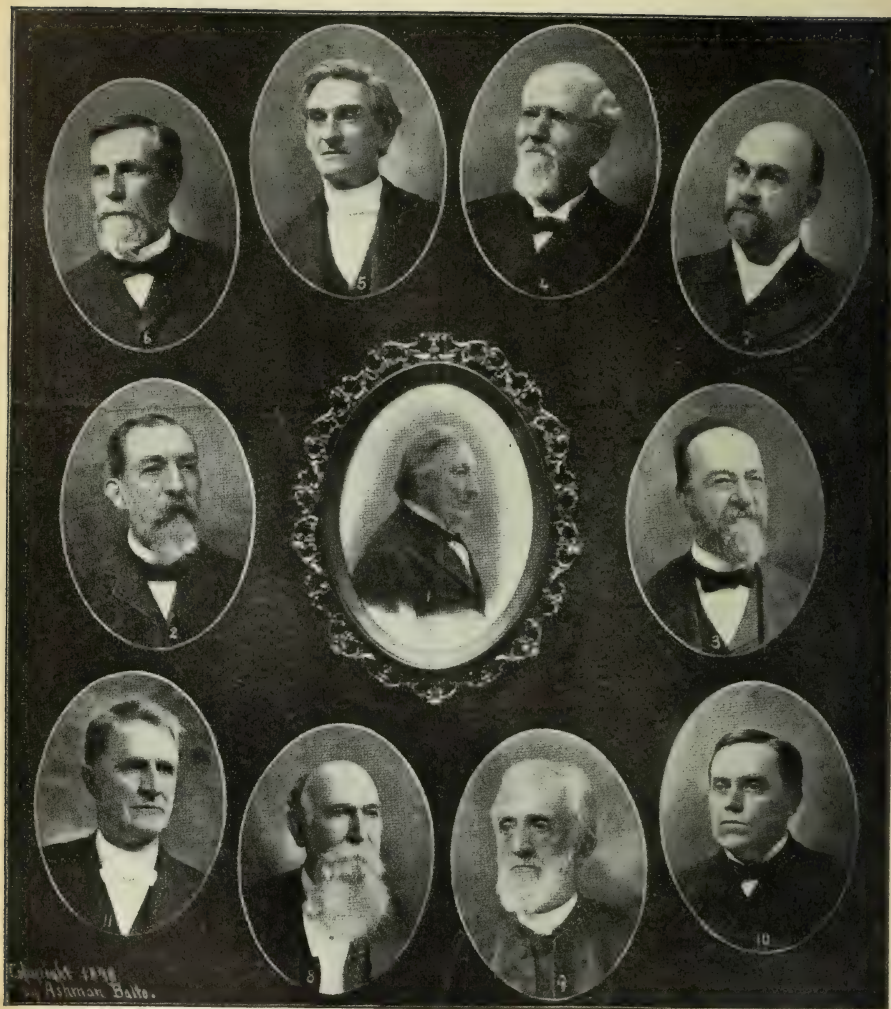
In painting and sculpture, the Scotch-Irish will not compare with the Italian masters, yet a few have almost excelled those of any land. Among historic painters one of the foremost was David Scott, born in Edinburgh in 1806. His father, Robert Scott, was an engraver of



A large group portrait of men in suits, likely a political assembly or cabinet, standing in rows outdoors. The men are dressed in formal attire, including suits and ties, and are arranged in several rows, with some standing and others possibly seated or kneeling in the front. The background is a plain, light-colored wall.

ПОЯВЛЯЮ





BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

1. J. C. Keener, D.D.
2. A. W. Wilson, D.D.
3. J. C. Granbery, D.D.
4. R. K. Hargrove, D.D.

5. W. W. Duncan, D.D.
6. C. B. Galloway, D.D.
7. E. R. Hendrix, D.D.

8. J. S. Key, D.D.
9. O. P. Fitzgerald, D.D.
10. W. A. Candler, D.D.
11. H. C. Morrison, D.D.

considerable repute. The son soon turned from the burn to the brush, and in 1828 exhibited his first oil painting, "The Hopes of Early Genius," and in 1829 he became a member of the Scottish Academy, and in 1832 visited Italy. He excelled in coloring and high poetic taste. His "Vasco De Gama, Encountering the Spirit of the Storm," is large in size, and bold in execution, his "Triumph of Love," "The Descent from the Cross," "The Crucifixion" and "The Dead Rising," are striking. His illustrations of Coleridge's "Ancient Mariner," "Pilgrim's Progress," and Nichols' "Architecture of the Heavens," are masterpieces of genius.

*Sir David Wilkie* was one of the greatest artists of the age. See his painting of "Knox preaching to the Lords of the Congregation."

"*David Scott*," says the *Britannica*, "occupies a high place in the Scottish school, but the most distinguished merit often lies in the boldness of their conception, and their imaginative and poetic power." He died in Edinburgh March 5, 1849.

*Architecture* may well be represented in the late *Sir George Gilbert Scott*, grandson to the celebrated commentator and son to the rector in Buckinghamshire, where he was born in 1811. At London he learned his art, and entered into business with a Mr. Moffat as a partner. Pugin on Mediaeval architecture roused his mind to that style, and his first work was the "*Martyr Monument*" at Oxford, erected in 1840. From that time he became the great ecclesiastical architect of Great Britain. In 1841 he built the beautiful Lutheran Church at Hamburgh, Germany. He had other continental offers, but devoted most of his time to the building of a large number of new churches in England, and the renovation of many of the old cathedrals. In 1862-3 he designed and constructed the "*Albert Memorial*" with all its bronze and marble figures; a work of great beauty,

of vast conception and execution. He also designed the beautiful mosaics of Durham Cathedral, and retouched those of Ely, Hereford, Litchfield, Salesbury, Chichester, St. David's, St. Asaphs, Chester, Gloucester, Ripon, Worcester, Exeter, Rochester and the Abbey of Westminster, St. Albans, the government foreign and colonial offices, the midland railway and hotel. It is said he built more churches than any other man in the nineteenth century. He had a host of pupils; two of his sons continued their father's work, and some of his pupils have become distinguished architects. He died in 1878 and was buried in the nave of Westminster Abbey.

The great scientific discoveries of the age have been made by the race. "Adam Smith," says the Britannica, "shares with the French economists the honor of founding political economy as the science of the wealth of nations. Mental philosophy became a favorite study, and distinctively Scottish schools of produced thinkers, who deeply influenced the later systems of the continent. The history of not Scotland only, but of England and some portions of that of Europe were written by Scotchmen in works equal to any existing before Gibbon.

The dawn of the scientific era of the nineteenth century was foreshadowed by Scottish men of science, the founders of modern *geology, chemistry, anatomy, physiology* and the practice of medicine."

In geology, who has excelled the late Hugh Miller, who has brought a revolution in the system and brought back wandering minds to the true methods of reconciling Genesis and geology.

In chemistry, who has excelled Sir David Brewster and Sir James Young Simpson, in anatomy, Sir Charles Bell. In the practice of medicine, Sir James Young Simpson had no superior. In astronomy, James Bas-sintine had no equal in his day. For years he filled, in



those early times the mathematical chair of the Paris University.

Among the names distinguished in Scottish history and science, none have been more remarkable than the name of *Bell*. There was Dr. Andrew Bell, the founder of what was called the "Madras" or "Moral" system of education, by which students were assisted in educating themselves; *Benjamin Bell*, an eminent surgeon, and author of several medical works; John Bell, a distinguished surgeon, traveler and diplomat. *Britannica*, Vol. 21, page 520.

John Bell was surgeon of anatomy and teacher in practical surgery. George Bell, his brother, and Robert were advocates in the law courts and authors of the important law works, and Sir Charles became more distinguished than any of the preceding brothers as a surgeon and anatomist.

*Sir Charles Bell,*

the youngest of the brothers above referred to, was born in Edinburgh. In 1799 he was admitted a member of the College of Surgeons. In 1806 he left Edinburgh for London, as a wider field of labor and research. In 1814 he was elected one of the surgeons in Middlesex Hospital, London. This institution he raised to the highest repute. He retired from it in 1836, with its wards full and its funds above \$600,000.

He followed the fortunes of the soldiers to the field of Waterloo to study the effects of gun-shot wounds. His drawings were regarded as the finest specimens of water coloring in the world. He was enabled to be of great service to the suffering from his thorough knowledge of anatomy. He next turned his attention to the nervous system, and made the great discovery that the nerves of sense were different from the nerves of motion. He laid the brain bare, the spinal marrow and nervous



energy, showing the relation of all to the brain as the telegraph center of the system. Having been requested to write a treatise on human mechanism, to illustrate the wisdom, power and goodness of God in creation, he selected the hand and its mechanism, endowment and design, for which he received \$5,000. It was a new and wonderful argument as an evidence of religion. He married a Miss Shaw, of Ayr, in 1811, and died in 1842, much missed by the scientific world.

### *Science.*

We have seen that through the teaching and the schools of agricultural *chemistry* and *botany*, Scotland has been changed from the "Land of the Mountain and the Flood," to a well watered garden, of fruitfulness and delight.

In mathematics we are indebted to Cannon Holywood for his "*De Sphere Mundi*," in which was taught the first unfolding of the science.

In astronomy we are indebted to Bassanta, who after teaching in Scotland, became a professor in Paris.

To John Napier we are indebted for the discovery of logarithms. Early philosophy was taught by Dun Scotus, John Major, and Robert Balfour. In early jurisprudence, we have seen Sir Thomas Craig, Barclay, and Blackwood, and in medicine, Duncan Liddell founded a school that subsequently became famous.

### *In Modern Science*

we are indebted to the Scottish School of physicians in medicine, surgery and pathology, of whom many have become distinguished as teachers, practitioners and discoverers.

Among those who have been benefactors to their race in this way, few have been more distinguished than *Sir James Young Simpson*, "the beloved physician," born

at Bathgate, Linlithgowshire, Scotland, of poor parents, in 1811. This we selected as a type of the school to which he belongs. The family history of the physician ought to be read with the chapter on Scotch-Irish character, as it will show what the race is built of. James was the youngest child of the family; about the time of his birth, the father, who kept a small bake-shop, could hardly make ends meet. His wife took hold of the business and through her management things prospered; she was a devoted woman. She died when he was only nine years old, but he never forgot her appearance as she read to him often the *twentieth*, called the "Mother's Psalm," and frequently knelt beside him in prayer. At four he was sent to school, and soon learned all his teacher knew; called to assist in the bake-shop, when not engaged, a book was ever in his hands. In boyhood he was known as "The rosy bairn with laughing mouth and dimpled cheeks." His brothers anticipated for him a glorious future, and threw into the common purse their earnings to send him to school, then to college. His elder brother, Alexander, watched over him with tender solicitude. Many of the poorest Scotch-Irish families will sacrifice all they can of their own comforts to make one of their number a minister, a lawyer or a physician. One night James was out late; Alexander waited for him, and threw his arm around his neck, saying, "Others may do this, but it would break all our hearts and blast all your prospects." James promised amendment and spent the remainder of the night in tears; that cured him. At the age of fourteen he went to college in Edinburgh, and was employed in his spare hours as surgeon's dresser in a hospital. He lived frugally, won a prize of \$50 per year for three years, and sent back some of his earnings to his father's family. While assisting one day in the Royal Infirmary he witnessed the agonies of a Highland woman under surgical

operation and was so shocked that he was about to give up the study of medicine, when a second thought entered his mind. "Can anything be done to make operations less painful;" prophetic question, of which Providence made him the exponent. So tenderly affectionate were the family to each other, that he was about to give up his examination for surgeon's degree and wait upon his dying father, but parent and brother released him. He read, was examined, passed, and was instituted a member of Royal College of Surgeons in Edinburgh in his twentieth year. His father died, and having taken out his degree, he sought practice in a village on the Clyde; but the villagers voted against him. It was well, or he might have been buried in a village community. The result was an opening to another place and work that made him of world-wide celebrity. He entered into practice with an eminent physician in Edinburgh to work out his own ideal, "To give as an humble agent of a higher power, ease to the agonized, rest to the sleepless, strength to the weak, health to the sick, and sometimes life to the dying; to distribute everywhere freely a knowledge of those means that are fitted to defend our fellowman against the assault of disease, and to quench within him the consuming fire of sickness." In 1835 he visited London and Paris. Returning with note-book in hand and memory full of important facts, he was elected, though still young, senior president of the Royal Medical Society, and found scope for all his powers in private practice, professional dissertations, and lectures to medical students. In 1839 he married Miss Jessie Grindlay, of Liverpool, and shortly after was elected to a chair in the university by the city council.

His sister Mary was in a vessel in the Mersey river at Liverpool, on her way to Australia when she received the news of his election, and wrote, "My dear, dear, and fortunate brother, I have taken up my pen to wish you

joy, joy, but I feel I am scarcely able to write. I never believed till now, that excess of joy was worse to bear than excess of grief. May God Himself bless and prosper you in all your ways."

Dr. Simpson's lectures drew many students to his classes and his practice among the aristocracy, increasing his income to \$3,000 his first year. He found in old registers, that at one time there were in England, no less than 219 leper houses; it may be supposed the result of returning soldiers from the Crusades. He wrote "Archæology," and thus prepared to bring things new and old out of his treasury.

#### *His Great Discoveries—Chloroform.*

In 1847 he learned of the use of sulphuric ether in producing unconsciousness during surgical operations. So absorbed was he in this new discovery that he wrote, "I can think of nothing else;" this however only prepared the way for another of still greater importance. While mixing one evening some fluids, part of which were of French chemistry, in the presence of Drs. Keith and Duncan, they inhaled the vapor, and to the consternation of his wife they all became affected by the drug. The new drug was daily tested, and soon proved a more powerful anaesthetic than ether, for surgery and obstetric practice. While Dr. Simpson was eulogized by the world for his great discovery, there were religious people who objected to putting patients to sleep under surgical operations. His reply was unanswerable, "And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof," Gen. 2. The drug became an agent in ameliorating the sufferings of millions. No such agonies as those of the Highland woman were again to be seen; the sale of the drug, however, had to be guarded. Dr. Simpson and his son were out in the



country traveling; passing by a village drug store he called for the drug to allay his son's toothache, the female clerk replied, "Na, na, we dinna sell chloroform to folks that kens nothing about it." His reception rooms in Edinburgh became more like a palace than an office, himself treated more like a prince than a medical man. His yearly income reached more than \$50,000. For a single case he was known to have received \$1,500. Letters and telegrams were of hourly reception, advice was asked from all parts of the world, and people came from many nations to consult him. In 1861 he experienced a great change in religious life and enjoyment, threw himself actively into the laywork of the Presbyterian Church of Scotland. In 1866 he received a *baronetcy* from the Queen as a recognition of his great public services and discoveries. His brother Alexander rejoiced in all his success. His successes in surgery became so great that his sympathetic nature could not refuse the crowds (even of the wealthy) that thronged his reception rooms. His strength was broken by excessive labors, he died May 6, 1870, mourned and lamented by thousands.

*Sir David Brewster* was another typical representative of the school of science.

Born in Jedburgh in 1781 he grew up amid the beautiful scenes of the borderland. At twelve he was sent to the University of Edinburgh and took his degree M. A. while yet in his teens. Having entered Divinity Hall for the study of theology, his tastes led him to the natural sciences of astronomy, electricity and optics. In 1810 he married the daughter of Mr. Macpherson, the translator of Ossian and went to live with his bride on a small estate he had purchased near Melrose. In 1838, he moved to St. Andrews as principal of the United Colleges of St. Salvator and St. Leonards. Here he proceeded with his discoveries and lectures on light and

optics. It was here he discovered the kaleidoscope, the stereoscope and the binocular glass. Whether for opera vision or sea and coastline objects, thus the two lenses corresponded to the two eyes, making but one vision, more powerful and distinct.

Drummond of Edinburgh had invented the limelight which shone with concentrated brilliance in the light-houses along the shores of the British isles, but Brewster improved on these with his revolving lamps of different lights flashing round the shores of the British Empire. Sir David Brewster was a Christian philosopher and wrote "The Life of Sir Isaac Newton," "The Martyrs of Science," "Natural Magic," and "More Worlds Than One." The death of a Christian sister led him to Christ. In 1859 he became principal of Edinburgh University, where he became extensively useful. In 1832 he was knighted. He became a member of the French Institute, and was a member of the Academies of Berlin, St. Petersburg, Copenhagen and Stockholm. His discoveries in the polarization of light were remarkable. An earnest supporter of the Free Presbyterian Church; he died in 1868, in the eighty-seventh year of his age. His last words were, "Jesus shall take me quite through, I feel so safe, so satisfied." He was buried at Melrose Abbey.

*In the Science of Political Economy,*

Dr. Adam Smith still stands at the head of all teachers of that system of economics that prepared the way for England's greatness in commercial success. His "Wealth of Nations" laid the foundation for her national wealth. He was born in 1723, in Kincaldy, a few months after his father's death, and like him, became a commissioner of customs, where he acquired a thorough knowledge of national economics. He died in 1790, after being made lord rector of the Glasgow University. Professor Wells,

of America, late on the tariff commission, represents those views in the United States, above any other teacher of today.

*From Science We Turn to Philosophy,*

mental and moral. At the close of the eighteenth century, a cold formalism settled down on the British Churches, and out of this sprang a Scottish scepticism, of which Hume and Bolingbroke were the teachers. Reaching France, it became the spawn of French infidelity, out of which grew the horrors of the French Revolution, which would have reacted on Great Britain with dire results, but for the Wesleyan revival that checked its progress, and rolled back its chilling waves and icy atmosphere, which was a moral death to spiritual life.

Hume attacked the buttresses of Christianity in order to carry the citadel; failing in this, he next assailed the testimony of experience, in order to destroy the evidence of miracles. The Wesleyan revival of new spiritual life and light brought new generations of witnesses to the front to counteract the baneful effects of French infidelity. Every sermon appealed to the inner consciousness and every class meeting was a school of testimony whose living members could say, "Whereas I was once blind, now I see." The result was irresistible. The revival reached Scotland.

*Dr. Thomas Reid*

was one of the first to restore Scottish thought and philosophy to its imperial throne over Europe and America. His ideas of beauty and virtue, his "Human mind and Intellectual and Active Powers," set the thoughtful to thinking again. As the result, Scotch philosophy was born again, and became a renovating power. Reid was

born in 1710, and died in 1176. He filled the chair of philosophy in Aberdeen and Glasgow.

*Dr. Dugald Stewart,*

born in Edinburgh in 1753, became one of the most polished shafts in the hands of Scottish philosophy; born in the college of which his father was professor of mathematics. A pupil of Dr. Reid, he ultimately surpassed him or any other writer and lecturer in his day, in the beauty of his diction, modulation of his voice, impressiveness of style, manner, wide range of erudition and in the delivery of his lectures and orations; so that his lecture rooms were crowded with students from England, continental Europe and America, and his home became the centre of the elite of the city and the nation.

The late Sir Andrew Clark, one of Great Britain's most celebrated physicians, was a Scotchman by birth, a true Christian of consecrated life and an enthusiast in his profession; was remarkably successful in his practice. No wonder his countrymen, only forming the eleventh of the United Kingdom's population, should give 5 per cent of physicians to its service; thus placing Scotland at the head of all nations as a school of medicine. In five years, from 1887 to 1892, she graduated 3,000 medical students, retaining 1,000 for home service, and sending 2,000 abroad. See Review, March, 1894.

*Hugh Miller,*

the master mason, is another typical representative of science. He was born in Cromarty, a village on the high shore of Moray firth. When but a boy waking into life, his father, who was a seaman, after bidding his family farewell, expecting soon to return, started in his own sloop along the channel for a distant port; shortly after, a fierce storm arose, the vessel foundered. Hugh went up on the rocky shore and gazed wistfully for his



father's return. He never came back. He found himself fatherless and his mother a widow. When his school days were over, he chose a mason's trade, for the time it gave him for winter study, when masons could not work. Every hour was spent in earnest study, and while in the quarries laboring, every stone with fossil shells, or remains of lichen, moss, or bird track, was to him the footsteps of his Creator. Having learned his trade, he went to Edinburgh to work on the Mansion house. While there he was offered, and accepted, a clerkship in a bank with a better salary, and married a young lady who was an enthusiast like himself in literary and scientific pursuits. While there, the disruption of the Free Church from the Established took place. He threw himself in the struggle and was offered, and accepted the editorship of the new Free Church paper, the "Witness."

Here his genius shone in the brilliant editorials on behalf of the Free Church and those scientific articles on geology, unfolding the whole field in a series of volumes which first attracted attention in the "Witness," one of his best being the "Testimony of the Rocks," in which he revolutionized the whole system of geology as taught by Rev. Pye Smith in England, and Dr. Hitchcock in America. He demonstrated that the six days of creation were six day periods, of a thousand years each, the seventh, the Sabbath rest of God in which he carries on his work of redemption through his Son. This he claimed reconciled Genesis and geology, Moses and the geologist, and so it has proved. His arguments were presented in fascinating style and beauty of illustration and won the scientists to his side. In this he was ably assisted by one of America's greatest Greek scholars, the late Taylor Lewis, in his "Six Days of Creation." Hugh Miller was a true Christian, a man of genius. In a fit of insanity through great suffering he shot himself and

died December 25, 1856, mourned and lamented by the Christian and scientific world. Rev. Dr. John Dick, who has done for astronomy and philosophy what Hugh Miller did in geology, has lately passed away, leaving ten volumes of his works to instruct the young in astronomy, philosophy and science.

*Dr. Thomas Brown*

was a pupil, next an assistant to Dugald Stewart, in the lecture courses on philosophy in Edinburgh. He was born in the Manse of Kirkpatrick in 1778, of which parish his father was the minister, who died when the son was about a year old. Shortly after, his widowed mother took him to Edinburgh to school, where he soon attained fame as a brilliant scholar. From a pupil of Dr. Dugald Stewart, he became an assistant lecturer. On account of the beauty of his style, and impressiveness of manner, his lectures on moral philosophy drew crowds of admiring students, and listeners from the bar, the bench and the pulpit. His talents were of a high order and wide range, poetry, polemics, medicine and philosophy claiming his attention. His "Philosophy of the Human Mind," in four volumes, is of the most importance, and has gone through several editions. His "Relation of Cause and Effect," was a masterly refutation of Hume's "Scepticism." His health was delicate and he died comparatively a young man, in 1820. In mental and moral philosophy, "He was a burning and a shining light."

*Sir William Hamilton.*

Logic, psychology and the philosophy of the infinite. The name of Hamilton stands prominent with science and philosophy for years. Sir William Hamilton of Preston, stood at the head of the school of Scotch science and philosophy, as one of the most brilliant exponents

of the above system. In Glasgow he filled the chairs of anatomy and botany. In Edinburgh the chairs of logic, metaphysics and history. His works on logic, perception and Cousin's "Philosophy of the Infinite," were of a high character. Born in 1798, he died in 1856. Another

*Sir William Rowan Hamilton, LL. D.,*

was born in Dublin, Ireland, in 1805. At the age of thirteen, he knew almost as many languages, and became one of the greatest mathematicians of the age. His works on "Rays, Reflections and the Undulating Theory of Light," were considered standard. He also wrote on "Dynamics and the Calculus," and filled the chair of astronomy in Trinity College, Dublin, and was astronomer royal for Ireland. He died in 1865, much missed in the world of science.

*Sir William Hamilton.*

It is said no writer since the days of Aristotle has done more to perfect the system of logic than he, by placing the predicate and syllogism in their proper relations. He taught that all conflicts of the mind in the past have resulted in gain; that the false systems of today are revived errors of the past. On psychology he taught the philosophy of the *unconditioned*, that *consciousness* is not a distinct faculty, but a fundamental fact, of which all mental powers are modifications.

*Dr. McCosh*

may well close these series of sketches of philosophy of today. When we first met at Belfast in 1867, he was then principal of the Queen's college there, tall in stature, genial in manner, attractive as a preacher, lecturer and writer. He was born in Ayrshire, Scotland in 1811, educated at Glasgow and Edinburgh and honored by many colleges; was professor of Queen's University,

Belfast, Ireland. The fame of his works reached America, and in 1868 he was elected president of Princeton College, New Jersey. His works on "Intuitions of the Mind," and "Method of Divine Government," and the supernatural are very popular. His fame at Princeton drew many to her halls, and millions to her coffers.

To the above may be added the name of Lord Kelvin who, as William Thompson, was born in Belfast, Ireland, in 1824, entered Glasgow University at the age of eleven, and celebrated his jubilee as professor, June 15, 1896. Lord Kelvin's contributions to science are of the most important kind. He is the inventor of the mirror galvanometer, the siphon recorder, the improved mariner's compass and sounding machine, with several other invaluable instruments for the measuring of electric currents. In 1866 he was connected with the laying of the Atlantic cable and received and returned congratulations, round the Anglo-American cable, the night of his jubilee in four minutes. He is a humble Christian nobleman.

*Professor John Tyndall, LL. D.,* was one of the greatest of modern scientists. He was born in Ireland in 1820, early entered the ordnance survey, the master of many languages, and various discoveries in magnetism, filled the highest offices in the gift of scientific associations, and the English government. The \$15,000 he received for his lecture course in the United States, he placed in a fund to aid young students in original research. He lately passed away in death, much lamented by the scientific world.



### CHAPTER III.

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SCOTCH-IRISH THOUGHT AND MODERN CIVILIZATION—THE  
 CREEDS OF CHRISTENDOM—AUTHORIZED VERSION OF  
 THE HOLY SCRIPTURES—APOSTOLIC AND MINIS-  
 TERIAL ORDERS—LITURGY AND RITUAL—NOT-  
 KER, FIRST COLLEGE OF METRIE AND MAN-  
 GAL—MEDIAEVAL AND MODERN HYMNS  
 —THE AUTHORS, LANGUAGE,  
 LITERATURE AND POETRY OF  
 THE RACE—QUOTA-  
 TIONS.

#### *The Creeds of Christendom.*

In the preceding chapters we have endeavored to show how the Scotch-Irish missionaries taught Europe letters and laid the foundation of Mediaeval civilization. In this, we shall see the relation of Scotch-Irish thought to *modern civilization*.

A great controversy about the origin of the "Apostles' Creed," has spread over Germany, and has been transferred to England, by the publication of Professor Harnack's "Discovery of an Older Creed."

Rufinus and St. Ambrose say the creed was founded by the apostles. Professor Harnack traces it back to the middle of the second century. The old Roman creed which he discovered, was held by the Church of Rome for centuries and exchanged for the modern, because it was more *Anti-Arian*, received from Charlemagne and the

Frankish kings who conquered Rome, and made its bishop supreme. He then traces the modern creed to the Gallic and Scotch-Irish churches in the latter half of the fifth century, as used by them in their baptismal services.

The time of this exchange of creeds took place, Harnack argues, about the beginning of the eighth century, and through the influence of the Frankish kings. We have already shown that the Frankish kings and nation got their creed, schools and churches from the Scotch-Irish missionaries. Adopted by Rome and the reformed churches, it has become the creed of Christendom. They also helped to form the Nicene creed in A. D. 325, where Celtic delegates to the council of Nice, attended.

#### *The Athanasian Creed,*

Harnack attributes to the same source. It was introduced to the Church of Rome by the same agency. It corresponds exactly with the teaching of St. Patrick,

Columba and Columbanus, and may have been composed by the latter, who was the instrument in winning the Lombard king and nation from Arianism to orthodox Christianity. The modern apostolic creed has the true touch of the Johanian gospel, epistle and book of Revelations. Its connection with the Scotch-Irish churches is confirmed by the statement of Coleman, Bishop of Lindesfarne, in the presence of King Oswy, and the conference at Whitby, that they received their rule from St. John, the Evangelist, and the churches he presided over.

John 1:1-12. Epistle first and chapter 1st Rev. 1-18.

#### *The Confessions of Faith*

of St. Patrick, like those of St. Augustine, and Bunyan's "Grace Abounding," were simply a relation of personal awakening and conversion, a change of heart and life as

taught by those early churches. It became a model to the churches of Christendom.

*The Holy Scriptures,*

as the foundation of confession and rule of faith in the various versions, became the work of daily study and constant copying, to supply the new churches that were daily rising over Europe. The British and American Bible Societies have taken their places and are their true successors. Wickliffe, born near where St. Hilda's Scotch-Irish school stood in Northumbria, where first the English language was taught, gave us the first English translation, that prepared the way for the Reformation and civil and religious liberty.

*The Authorized Version*

owes its origin to a Scotch-Irish president of Corpus Christi College, Oxford, Dr. Reynolds and King James I., who received the proposition with alacrity and had it executed by the most learned men of the day.

For terseness of expression, simplicity of style and sublimity of language no translation has ever equalled it; against all others it has stood and probably will stand until its language spreads from pole to pole, as it is now read by one hundred and fifty millions of the race. No book has ever touched, melted and moulded the race for the last three hundred years as that. To its inspiration we owe the greatness of our preachers, poets, and historians. To the Scotch-Irish churches are we indebted for the true transmission of apostolic orders in the ministry, in which were only two, the deacon and the elder; the bishopric being an office appointed and controlled by the eldership. Such was that of the Jewish Church, as the priest and the high priest, such is the ministry in heaven. Christ, the one High Priest before the throne, and the four and twenty elders at His

feet, who represent the ministry above, as the four and twenty courses of the Jewish priesthood in the temple; such was the church of the apostolic age, and such the Alexandrine church founded in Egypt by St. Mark and his twelve elders; such were the churches founded by St. Patrick in Ireland, Columba in Scotland, Aidan in Saxon, England, and Columbanus in continental Europe; each with their twelve elders, who appointed bishops to do special work of superintendence. All the Protestant churches of Christendom except the Anglican, have followed the apostolic, and Scotch-Irish rule; numbering 150,000,000 of adherents today. Many of the ministry and members of the Anglican Church hold the view above presented, as their fathers did.

### *Liturgy and Ritual.*

The ancient liturgies of the church grew around the "Form of sound words," in connection with the celebration of baptism and the eucharistic supper, as given by our Lord and His apostles. These were classified under four heads as the Oriental, the Alexandrine, the Roman and the Gallican. The Gallican was introduced to the British churches by Germanas and the Alexandrine was adopted by the Scottish churches. The mass in the Roman, was changed to suit the worship of the host. The present liturgy of the Protestant Episcopal and Methodist Churches was selected out of the others by the reformers and abridged by Wesley for his people. It is of great beauty and solemnity.

### *The "Media Vita in Morte Sunnus"*

of Notker of the tenth century in the Scotch-Irish school of St. Gall, Switzerland, next to the Scriptures, are the most touching words in the burial service of the dead, and reach the hearts of millions at the open grave, melting Celt and Saxon into tears of sympathy.



"In the midst of life we are in death,  
 Of whom may we seek for succor,  
     But of Thee, O Lord.  
 Who for our sins art just displeased,  
 Yet O Lord, most holy,  
     O Lord, most mighty,  
 O holy and most merciful Saviour,  
 Deliver us not into bitter pains of eternal death."

Thus the Scotch-Irish thought comes to soothe the bleeding millions of the world.

*"The First College of Music in Europe*

originated with the same people, and was taught at St. Gall where Notker composed the above sequence. The harp, the lyre, and psaltery used in the school of the prophets of Israel, were familiar to the bards of Ireland, and were used with the choral chant in this first college of music in Switzerland. Then came along an Irish bishop named Mark, whose nephew, Maengal, strongly aroused the admiration of Notker. Maengal's music especially affected him, and he devoutly prayed God to let the Irishman tarry with them at St. Gall. Maengal, rechristened Marcellus, remained in Switzerland. This good tutor now undertook the training of Notker, Ratbert and Tuttilo, and from this arose the choral school of St. Gall." *Dr. Duffield.*

*The General Hymnology of the Church*

is largely indebted to this people for her most celebrated hymns. One of the first we give, is part of eight stanzas of

*St. Patrick's Hymn on the Trinity.*

"I bind to myself today,  
 The strongest power of the invocation of the Trinity,  
 The faith of the Trinity in unity,  
 The Creator of the elements,  
 I bind to myself today," etc.

The "Lyra Sacra Hibernica," and the "Liber Hymnorum," contain a large number of the hymns of the early Irish church; part of one we quote from the latter, attributed to Columba.

"Hear us O God, whom we adore,  
And bid thy thunders cease to roar,  
Nor let the lightning's ghastly glare,  
Affright thy servants to despair.  
Jesus! thy love creation sings,  
Most upright holy King of Kings,  
Forever blest shalt thou remain,  
Ruling, with truth, thy wide domain."

The "Veni Creator Spirit," used in the ordination services of the Protestant Churches has been attributed to Columba, Rabanus, and Gregory the Great and Mauries, Abbot of the Scotch-Irish school of Fulda, with a strong leaning to the former; one stanza we quote:

"Come, Holy Ghost, our soul inspire,  
And lighten with celestial fire.  
Thou, the anointing spirit art,  
Who dost the seven-fold gift impart.  
Thy blest unction from above,  
Is comfort, life and fire of love," etc.

An ancient hymn on the eucharist before me, in Gael and English, shows the absence of transubstantiation.

St. Agatha's martyrdom has been celebrated in a hymn ascribed to an Irish authorship, by Mone and others:

"Fair as the moon in the deep blushing east,  
Dawns the bright day of St. Agatha's feast;  
Christ who has borne her from labor to rest,  
Crowned her as virgin and martyr most blest.  
Noble by birth and of beautiful face,  
Richer by far in her deeds and her grace.  
Earth's fleeting honors and gains she despised,  
God's holy will and commandments she prized."

*Celius Sedules.*

About the middle of the fifth century appeared a great light in Europe; of Irish birth, and poetic talent, he was reckoned fifth of the early Christian poets; he also wrote a commentary on the gospels and Pauline epistles. His "*Carmen Paschale*" was an alphabetical hymn on the nativity, and furnished two hymns for the Mediaeval and Lutheran churches. His "*Elegy*," and "*Salva Sancti Parous*" are very fine. His "*Carmen*" was the first Christian epic of the church.

Another, the "*Sancti Veniti*," or communion hymn is said to have been one of the most beautiful of the Irish hymns of the seventh century. It is also found in the Ambrosian Library, Milan, where it may be seen with several other Irish hymns and music in the illuminated manuscripts. Dr. Duffield, in his Latin hymns of the Mediaeval Ages, arranges the whole into two groups; the first group under Hilary of Poitiers, the second group, of the Irish writers from Columba to Dixon, the author of "*Jerusalem*." Bernard of Cluny, whose parents were British, gives us several popular hymns sung in the churches of today. The most popular of which is the celebrated hymn,

"Jerusalem the Golden,"

In connection with the above, another hymn like it, but still more popular, links the Mediaeval and the modern times together. The first translation or authorship belongs to Dr. David Dickson, Regent of Glasgow University, about 1620:

"Jerusalem my happy home,  
Name ever dear to me,  
When shall my labors have an end,  
And joy and peace in Thee."

It is the best description in poetry, of St. John's vision of the New Jerusalem as given in Rev. 21.

It was thus the Scotch-Irish hymns of the early ages bore witness to Christ in Irish and Latin. From the tenth to the sixteenth century there is scarcely a hymn worth quoting, for the hymnology is turned to the Cultus of Mary and the worship of the saints; but when the Reformation came, the sacred songs of Luther, Watts, Wesley and Cowper, and the Bonars, filled the church with hymns, and psalms by Buchannon, Tate and Brady that shall last while the English language lives. It is with pleasure I turn to three of the hymns of Thomas Moore, the popular Irish poet, as found in the Methodist hymnal:

"Come ye disconsolate whe'er ye languish,  
Come to the Mercy Seat, fervently kneel,  
Here bring your wounded hearts, here tell your anguish,  
Earth has no sorrow that heaven cannot heal."

Or the following:

"O thou who driest the mourner's tear,  
How dark this world would be,  
If when deceived and wounded here,  
We could not fly to Thee."

Or this:

"Sound the loud timbrel o'er Egypt's dark sea,"

is a fine paraphrase of Miriam's song in Ex. 20, which reminds us of "The Burial of Moses," by Mrs. Alexander, wife of the Bishop of Derry:

"By Nebo's lofty mountain,  
On yon side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave;  
And no man dug that sepulcher,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there."



Mrs. Alexander's hymns for children and hymns for public worship are very popular. Mrs. Clephane's hymn on the "*Ninety and Nine*" has been sung by Sankey all over Scotland and America. Bryant's blessing for mourners is also tender:

"Deem not that they are blessed alone,  
Whose days a peaceful tenor keep,  
The anointed Son of God makes known,  
A blessing for the eyes that weep."

James Montgomery has given us a volume of fine hymns, popular in church psalmody, touching all phases of worship:

"Forever with the Lord,"

and

"Friend after friend departs,"

are very touching. One of the most popular hymns of today is:

"I love to tell the story."—Mrs. Hankey.

or this for children, by Mrs. Luke:

"I think when I read the sweet story of old,  
When Jesus was here among men,  
How he called little children as lambs to his fold,  
I should like to have been with Him then."

Rev. T. Kelly of Ireland, has given a large number of popular hymns found in all our church hymnals, for worship.

Bonar's hymns of faith and hope are deservedly popular in all church hymnals of the present time:

"I was a wandering sheep."

is very touching, "I lay my sins on Jesus," is another. Keith of the old Scottish church, has given us two hymns:



William B. Scranton  
(Korea)



John Dempster  
(South America)



Moses C. White  
(China)



William Butler  
(India and Mexico)



Melville B. Cox  
(Africa)



Robert S. Macley  
(Japan and China)



William Taylor  
(India, South America, and Africa)



Leroy M. Vernon  
(Italy)



Ludwig S. Jacoby  
(Germany)



Olof P. Petersen  
(Norway)

# TEN FOUNDERS OF METHODIST EPISCOPAL MISSIONS



GORDON'S DREAM.—THE MARTYR-HERO OF KHARTOUM.

"All people that on earth do dwell,"

and

"How firm a foundation ye saints of the Lord,"

which are popular; so is Dr. Ray Palmer's "Vision of the Cross,"

"My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take all my sins away,  
O, let me from this day,  
Be wholly thine."

The late Dr. William Hunter, of Irish birth, gives us one of the best hymns on heaven, after giving many more, of faith and hope, and service,

"My heavenly home is bright and fair,  
Nor pain, nor death can enter there,  
Its glittering towers the sun outshine,  
That heavenly mansion shall be mine;  
I'm going home to die no more."

And this reminds us again of one more passage from Bernard of Cluny,

"O sweet and blessed country, the home of God's elect,  
O sweet and blessed country, that eager hearts expect;  
Jesus in mercy bring us, to that dear land of rest,  
Who are with God, the Father, and Spirit ever blest."

And what shall I more say of the popular hymn writers and composers of sacred music of today, used in all our prayer meetings, Sunday schools, and many of our churches; whose hymns are sung by twenty-two millions in our Sunday schools and five millions in our prayer meetings. Leading the van of this mighty host of gospel singers are Bishop McCabe, McGranahan, Kirkpatrick, O'Kane, McIntosh, Shaw, Sweeny, Bliss, Wilson, Sankey, G. B. Moore; all Americans by birth and Scotch-Irish by descent. These are the most popular



singers of today. To the above a few may be added of our sweetest singers; one of the most popular is that of Mrs. Charles Elliott, of England:

"Just as I am without one plea."

Alice Monteith has two very fine hymns that are popular:

"He is coming, the Man of Sorrows,"

and

"Through the Valley and the Shadow."

Knowles Shaw has three popular hymns:

"The feast of Belshazzar,"

"Scatter seeds of kindness,"

and

"Bringing in the Sheaves."

The following are popular, we quote first lines and authors:

"Christ is coming, let creation from her groans and travails cease,"—J. R. Macduff.

"My Ain Countrie"—Mary Lee.

"More love to Thee, O Christ, more love to Thee."—Mrs. E. P. Prentiss.

P. P. Bliss and wife are the authors of many hymns and tunes still popular.

The following are sung in nearly all our Sunday schools:

"I have anchored my soul in the haven of rest."—Dr. H. S. Gilmour.

"Mercy is boundless, mercy is free."—Henrietta E. Blair.

"While the years are rolling on."—Harriet B. McKeever.

"O when shall I sweep through the gates."—Phoebe Palmer.

"We'll never say good-bye in heaven."—Mrs. E. W. Chapman.

Joseph Scriver, a local preacher, born in Ireland, died in Canada 1886, is the author of the following hymn, which has been translated into many languages and sung around the world. The tune is by Judge Converse of New York, who has composed a number of musical works, who sang in his youth before the late Prince Albert:

“What a friend we have in Jesus,  
All our sins and griefs to bear,  
What a privilege to carry,  
Everything to God in prayer.”

Fannie Crosby (Mrs. Van Alstyne) of New York, blind from infancy, is perhaps the most popular hymn writer of the present day. Her hymns forming almost a fourth part of all the Christian song-books of churches, of which, “Rescue the Perishing,” and “Safe in the Arms of Jesus,” are most sung.

Rev. Dr. E. Rankin may close these popular hymns of American authors. It was lately sung before the Archbishop of the Greek Church at a M. E. Conference in India.

“God be with you, till we meet again,  
By his counsels guide, uphold you—  
With his sheep securely fold you,  
God be with you, till we meet again.”

The Wesley family had no equal in Europe in their day for musical talent and poetical genius; endowed for the great revival of the eighteenth century, that was to make the world its parish. But this endowment belonged more to the Celtic, than the Saxon side of the house, which came from the O'Neals, the Geraldines and Cooleys of Ireland, the Vivians of Cornwall and the Porters of Wales. Glen Wesley, the grandson of Charles, the hymnologist, is now organist at City Road chapel, London.

*The Bi-Century Purcell Memorial*

which took place at Westminster Abbey, London, November 21, 1895, was to commemorate the death of Henry Purcell, the greatest musical genius of the world in his day, who died in London November 21, 1695, in the thirty-seventh year of his age. His parents were from Dublin, Ireland. His father taught the choir in the Chapel Royal, London, where his son was born shortly after their arrival. The father died and the mother trained her son in the profession of his father. He was a musical prodigy in his youth. In his ninth year he began composition. At seventeen he was famed over the world, and was made organist in Westminster. He introduced, and composed the first English opera; turning from this, he composed a quick-step march, that had such political effect in Ireland as to hasten on the Revolution. These he now left for sacred music, which he consecrated to the highest purpose. He was the author and organizer of the Choral Choir, Chant, Anthem and Hymn. To the "Te Deum," the ancient Celtic hymn of the church, he put his own Celtic music in the chant by which it is sung in the cathedrals, churches and choirs of Europe and America. He was only eighteen when he composed the great anthem, "They that go down to the sea in ships."

Passing by the marvelous tunes and anthems composed, which are still sung in our churches, we only notice those of "My Heart is Inditing," and "I Was Glad," and the two anthems he composed for the funeral of Mary, Queen of William III.

"Blessed is the man that feareth the Lord."

and

"Thou knowest, Lord, the secrets of our hearts."

· They moved the vast assembly to tears; they were sung a few months later at his own funeral in 1695; they are still sung at the death of each chorister in Westminster and St. Paul. Princes and royal patrons of sacred music, with above ten thousand people, attended the above memorial service, heard the chants and sacred songs of this great musical composer sung by above 300 choral singers, who, led by the dean and clergy, formed a procession to lay flowers on the tomb of the composer who sleeps under the great organ in Westminster Abbey.

*The Language, Literature and Poetry of the Race.*

Turning from the sacred to the secular language and literature of the race in modern civilization, we notice

*The English Language*

of today is the most powerful medium in the civilization of the world, as the language of science, commerce, literature and religion; spoken by one hundred and fifty millions of people. It was first taught by the Scotch-Irish missionaries in the monastic school of St. Hilda, at Whitby, in Northumbria.

*English Literature*

began in the same place and was taught by the same teachers, transferred to Bede of Jarrow. He made it a living power.

*English Poetry*

was born in the above place, and takes its start from Caedmon the first Saxon poet, and pupil of St. Hilda, until it has become the most powerful force of civilization.

*Metric Measure, Alliteration, Rhyme and Sound Echo*

are essential elements of the best poetry of today, and owe their origin to the Irish bards and Scotch-Irish



schools, who taught it first in the Gaelic, next in the Latin, and last in the romance, and English languages; without the first there is no poetry, without the second, no wit, without the third, not much ornament. The reader will remember how an alliteration a few years ago wrought a revolution in American politics in twenty-four hours, that turned one party out of power who had been in twenty-five years, and let the other in, who had been out that long. As "Rum, Romanism and Rebellion," flashed along the wires that night, it lost the presidency to Blaine, and gave it to Cleveland. "Of all the literary possessions of the human race the wide world over, nothing now seems to us so constant, so universal, so eternal, as rhyme. Now the fact is that rhyme was quite unknown to all the dialects of Europe, with one exception. The Greeks and Romans wrote much poetry, but never rhymed it. Whence then, came this new faculty, with which mankind has been endowed. All the European races, spread as they now are over the world, are indebted for this great gift, which has quickened, delighted, elevated, and ennobled them for ages, to the Celts. The island became the university of Europe, whither students came from foreign lands, and where they were warmly welcomed, supplied with food and books, and all gratuitously. Here, no sooner had scholars trained themselves in academic studies, than all the old adventurous spirit of the nation revived, and ignoring minor ambitions, they swarmed off like bees from a full hive, carrying with them the honey of knowledge, and the ability to create other centres, that should be celebrated for all time.

From the fourth to the tenth century, Celtic Ireland led the world in art, poetry and literature. From the time of the Romish and Norman conquest, she has ceased to have any literature at all. The only honorable

exceptions are Thomas Moore, D'Arcy McGhee, Duffy, Sullivan, McCarthy and the young Irish party; yet the wit and eloquence remain to be developed at some future time in connection with some great national event in Church or State.

See Bishop Lightfoot on "Leaders of the Northern Church." Dr. Sigerson on "Irish Literature."

The Anglo-Scotch in Ireland have formed a fair literature commencing with Archbishop Usher and Bishop Bedell, who were distinguished scholars in Irish, English and the classic languages. *Dean Swift* was more of a wit, poet and politician than a preacher; his genius and writings, however, had a powerful effect upon the nation. Goldsmith, as a poet, novelist and historian, in his day had few equals. His "Vicar of Wakefield," and "Sweet Auburn," will live as classics as long as the language lives. His histories of animated nature, Greece, Rome, England, were the first of the kind in his age. *Maria Edgeworth* as a novelist of pleasing style and moral teaching, was long read out of Ireland as well as in it. She was a philanthropist and reformer. *Charlotte Elizabeth*, the authoress of numerous fiction volumes, from a religious standpoint was very popular as a writer. Her "Siege of Derry," and "Elmer Castle," are fascinating. *Mrs. Felicia Hemans* was not only beautiful in person, but highly gifted in song, sacred and secular; her poems are still very popular, especially her "Pilgrim Fathers" is a poem of great beauty, the best that has ever been written on the subject.

*Mrs. Jameson*, born in Dublin, the daughter of an artist, and wife of a barrister, was a gifted artist, author and poetess, who gave much of her chequered life to the help of the poor and the young, her own sex, and the promotion of artistic education. Her descriptions of Rome are fine; she was popular as an author in Europe as well as in America.

Lady Wilde, wife of Sir William Wilde, took a strong part with the young Ireland party, and wrote many spirited poems on that side. Sir William was one of Ireland's best writers and naturalists.

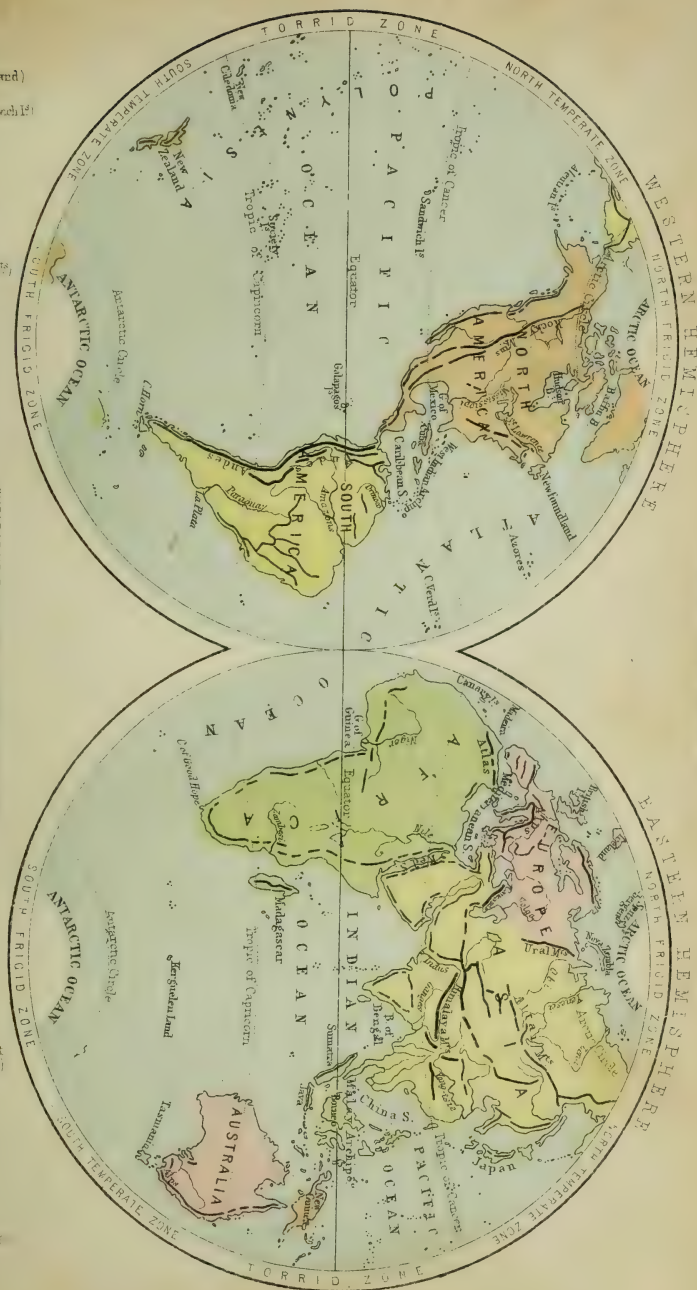
*Charlotte Bronte* and her sisters have been very popular writers, "Jane Eyre," as the most famous novel of her time, lives still in large circulation.

*Mrs. S. C. Hall*, the wife of a London barrister, herself a native of Ireland, has written much on Irish scenes and characters in fascinating style and descriptive power. Her husband was also popular as a writer of temperance tales and sketches. Their united work, the "London Art Journal," has had no equal in Europe for many years as a work of art. It forms the best memorial of these gifted writers. In proper binding a set of the works is worth \$1,000.

*Carrollton's* "Tales of Irish Character" are popular descriptions of Irish life, Thomas Moore's "Irish Melodies" beautifully enshrine the Celtic songs and national events, with undying memories and melodies. His "History of Ireland" is fair and faithful. His "Lalla Rookh," an Oriental poem of harem life, was very popular, for which he received from the publishers \$10,000. *Father Prout's* "Bells of Shandon," and other poems are deservedly popular, as geniuses of wit and poetry.

### *Scotland,*

"The Land of the Mountains and the Flood," is wonderfully favored with a host of gifted sons and daughters beyond any other country. Her literary history began with Columba, and was continued by his successors at *Iona* and *Lindisfarne*. About A. D. 1280, commenced the romance literature of which Thomas, the rhymer, was the leader. A little later followed Michael Scott, Dunns Scotus, and then followed the "Tales of King Arthur,"







The wars of Wallace and Bruce for Scotch independence produced a large literature of song, legend and historic facts, but the Reformation lifted Scotland to the front as a nation of writers and singers, unequaled.

Her historians, as Robertson, Tytler, Burton, Allison, Taylor, Hume, Smollett and Macauley have had few equals in historic description and narration of fact. Her poets are unrivaled in song, sacred and secular. *Burns* still stands at the head of the list for force and beauty of wit, wisdom, and genius in thought and expression. Look at the power of his "Cotter's Saturday Night" on the nation.

*Byron*, by birth a Briton, and by descent Scotch, has few equals for sublimity of language and natural description, as "Childe Harold."

Scott still lives in his marvelous poems and "Waverly Novels," by which he made Scotland the paradise of European tourists. Years ago he bought 1,500 acres near Abbotsford, and built a beautiful mansion there, and now the castles and courts of the titled, the literary, and the aristocratic, abound all around it. The genius of the poet and novelist quadrupled the value of the soil where he lived by his presence. It is said that tourists' visits were equal to one-eighth of the income tax of Scotland, for all who read his writings wished to see the land of his birth and genius. And what shall I say of Graham, Pollock, Campbell, Thompson, Logan, Beattie, Ramsay and Lyle, and his "Abide With Me," besides sixty other beautiful hymns, and a host of sweet singers of Scotland, numbering about two thousand. Even "Burns' Poems," since his death, has run into 300 editions. *Carlisle*, as an essayist and original writer of fact and essay, has no equal in his line. Anna Swan, (Mrs. Burnett Smith), now at the head of "The Woman's Home" magazine, with a circulation of 100,000, is a very popular writer.

*Professor Drummond*, of Scotland, will long live in his "Natural Law in the Spiritual World," "Love, the Greatest Thing in the World," "Tropical Africa," and "The Ascent of Man," one of the most brilliant and attractive writers of the age, he is besides, one of the most popular teachers and lecturers.

The late George Louis Stevenson and Ian Maclaren (Rev. Dr. Watson), of Liverpool, have excelled as writers of romance; the latter first gained fame by his "Beside the Bonnie Briar Bush," and the Christian death of the former lately at Samao, has touched the sympathetic world. A century ago Lady Nairne stirred up all Scotland by her national songs and airs of "Land of the Leal" and "Scots wha hae wi Wallace Bled," "The Laird of Cockpen," "We'll have no King but Charley," "The Auld House." By their attachment to the Stuart cause, Lady Nairne and her family lost their estate and title, which was restored by George IV.

Lady Nairne's songs did not arouse Scotland more than the songs and tunes of the late Stephen C. Foster did America, some of which are "Old Folks at Home," "Swanee River," "Old Kentucky Home," "Massa's in the Cold Ground," "Hard Times Come Again No More," "Oh! Susanna," "Come Where My Love Lies Dreaming," "Laura Lee," "Where is Thy Spirit, Mary," "Beautiful Dreamer." His songs and tunes gave a voice to the colored people in the South that cheered them in their plantation work until freedom came, and higher Christian life. His songs were translated into many languages. He died in New York July 18, 1864.

*The Davidson Sisters*, Margaret Miller and Lucretia Maria, belonged to a gifted family and have left some of the sweetest poetry. Amelia's poems have been popular, not only in her own Kentucky home, but throughout America. Key's "Star Spangled Banner"

will be sung as long as America lives, at every national festival and celebration.

*Alice and Phebe Carey's* songs will be sung while the language lasts. *Bryant* has been already referred to in his hymns; his poems are numerous, of which "Thanatopsis" and "Translations of Homer" are excellent; so are all his prose works.

#### *General Literature.*

Washington Irving has had few equals as an essayist, and a writer of history. His "Alhambra," "Columbus," "Goldsmith," "Knickerbocker," "Sleepy Hollow," "Life of Washington," "Rip Van Winkle" have given him as many readers in the old world as in the new.

Charles Brockton Brown, Washington Allston, Joseph Story, Calhoun, James Kirke Paulding, Robert Walsh, Andrew Norton, John Sanderson, Wm. Wirt and Dewey, Jared, Sparks, Kennedy, Neal, Simms, Wilcox, N. P. Willis, G. P. Marsh have all won national fame as attractive writers in every form of popular literature. So has Lowell touched the hearts of the race in song.

Gen. Lew Wallace, in his "Ben Hur," and other works has made a high reputation in popular literature. "Ben Hur" has been translated into many languages.

Nathaniel Hawthorne has excelled in descriptive power and attractive style as an essayist or novelist.

Oliver Wendell Holmes as writer, lecturer and poet has excelled in every form of attractive literature.

No country has surpassed America in historical literature. Bancroft, Lossing, Sparks, Motley will take their place beside Hume, Smollet and Macauley.

*Prescott's* "Mexico," "Peru," "Ferdinand and Isabella" have made his name immortal. He excelled as a descriptive writer. His writings were written amid great difficulty, for he was blind.



*Professor Ridpath* has had large success as the historian of America. His "History of the World," in four quarto volumes, finely illustrated, has had an immense sale. His style is plain, simple and attractive; his last work is the best condensation of the history of all nations.

*Francis Scott Key* will long live in his song of "The Star Spangled Banner," the most beautiful, the most touching and patriotic of national airs. Dr. Smith's "America," "My Country 'Tis of Thee," is sacred as well as secular.

Julia Ward Howe's "Battle Hymn of the Republic." "Mine Eyes Have Seen the Coming of the Glory of the Lord," is thrilling and rousing. "Gates Ajar" has made Mrs. Elizabeth Stuart Phelps famous. Mrs. Alden and her Chatauqua Books, Gail Hamilton, Elizabeth Linley and Mrs. A. Annie Fellows' "Johnston" and "In League With Israel," are all popular. One each of the poems of Burns and Scott deserve attention for their naturalness and greatness. The first of these for its beautiful conjugal fidelity and affection in old age—

"John Anderson, My Jo John,"

and for tenderness, "Highland Mary," and the other on the Bible in Scott's "Marmion."

"Within this awful volume lies,  
The mystery of mysteries,  
O happiest they of human race,  
To whom our God has given grace,  
To hear, to read, to fear, to pray,  
To lift the latch and force the way;  
But better had they ne'er been born  
Who read to doubt or read to scorn."

Mr. Rudyard Kipling, the grandson of Irish parents, born in Bombay, India, whose mother was considered the wealthiest woman there, whose aunt is Lady Burne Jones, and whose uncle is Rev. Frederick Macdonald,

President of the English Wesleyan Conference, is a young man of most promising talents as a poet and novelist, who has suddenly sprung on the literary attention of the world, the author of "Terence Mulvany," "Barrack Room Ballads," and the "Recessional," one verse of which we quote:

"God of our fathers, known of old,  
Lord of our far flung battle line,  
Beneath whose awful hand we hold,  
Dominion over palm and pine,  
Lord God of hosts be with us yet,  
Lest we forget, lest we forget."

## CHAPTER IV.

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THE PRESS, THE PUBLISHER AND PUBLICATIONS—THE  
 PRESS OF TODAY—THE DAILY PRESS—THE ASSOCIATED  
 PRESS—THE WEEKLY PRESS—THE STAFF AND THE  
 PRESS—THE RELIGIOUS PRESS—THE MAGA-  
 ZINES AND REVIEWS OF AMERICA—THE  
 CYCLOPEDIA AND ENCYCLOPEDIAS—  
 THE BIBLICAL DICTIONARIES—  
 THE ANALYTICAL AND EX-  
 HAUSTIVE CONCORD-  
 ANCES OF THE  
 BIBLE.

Closely allied to the *Literature*, is the press of the race, that gives its thought publicity, and to touch and mould the coming age as well as the present, for good or for evil.

### *The Press of Today,*

outside of the church and the family, is a force of unparalleled power. Its mission is grand, its possibilities unmeasured. It needs consecration to God in the family, and church and politics. It stands to the people like the prophets of Israel, waiting for a message from heaven, while God through his Providence speaks. The true editor will say, "Speak Lord, for thy servant heareth."

### *The Daily Press*

is found to be as necessary to the merchant and politician as his daily food; millions of money hang upon the

news of an hour, the rise and fall of stocks, the vote in a senate or chamber affecting the freedom or rights of the people. A sudden catastrophe often necessitates repeated editions in one day.

*The Associated Press.*

During the silent watches of the night, while millions are sleeping, it is gathering the news of the world, by clicking sounds from telegraph wires from under the sea and over the continent, to present at your breakfast table in condensed dispatches, to be followed later in larger narrations.

*The Press Has the Power of Anticipating Time.*

On Tuesday, July 2, 1889, I sat in the House of Commons, London, from 8 to 10 p. m., listening to a debate on the Scotch University bill; but the same speeches by Balfour, Trevelyan and Gladstone were reported five hours before they were spoken, at the tea-table in New York hotels. The lightning telegram had outstripped the march of the sun in time as we count it.

*The Weekly Press*

is largely made up of the daily, with selections of the news of the week for country readers away from the railroads and steamboats.

*The Staff of the Press*

consists of printer, proof reader, reporter, editor-in-chief, with numerous assistants. The first requires nimble fingers and steady eye, the second, accurate grammar and orthography, the reporter, incisive thought, correct fact and tasteful descriptions. The editor and assistant presents the mental menu for the intellectual palate. During the Middle Ages, the Scotch-Irish monks and missionaries not only did all the teaching, but the writ-



ing, transcribing, copying and illumined lettering, which was literally word painting of initial letters in many colors, for all Europe. Today the Scotch-Irish form the majority of the publishing staff of almost every great paper, in every city and town of Great Britain and America.

A few of these papers and the founders deserve mention for their benefit to mankind. Hugh Miller founded the "Scotch Witness" and made it a paper of power and brilliance; Wilson made the "Belfast News Letter," Dr. Gray the "Dublin Freeman," others the "Irish Times," "Young Ireland," the "Dublin Express," the "Warder," and "Cork Constitution." Raymond made the "New York Times," and exposed Tammany. Greeley and Reed founded the "New York Tribune," and made and unmade political parties.

The "New York Herald" was founded and built up by the Bennetts, father and son, into a wealth of millions, and a power of enterprise and utility. Bonner, the youth from Ramelton, is the millionaire owner and publisher of the "New York Ledger," which has made for its founder millions with which he has been enabled as a philanthropist to build colleges, help churches, and aid missions.

*John Dugald and Sons*, and the Beatties were the founders of the New York and Montreal "Daily and Weekly Witness;" McCulloch of St. Louis, the founder of the "St. Louis Globe-Democrat," Scripps and Medill, the founders of "Chicago Tribune;" Melville Stone, the founder of the "Chicago Daily News;" Joseph Charles, of Dublin, the founder of the first paper in St. Louis, and the great northwest of America.

Leading Boston papers as the "Pilot" were founded by Irishmen, and "Zion's Herald" by Magee and others.

*The Magazine*

as a monthly repository of essays, news and narratives of travel and expositions of natural history, science and general literature, commenced with Wesley and his Scotch-Irish preachers as editors, as Moore, Thompson, Clarke, Benson, Kelly, Gregory and Watkinson, one hundred and sixteen years ago and has been a power for good to the present time. It has been followed in England and America by a host of the most beautifully illustrated monthlies, as the MacMillians, Harpers, McClures, Blackwoods, Scribners. The magazines of Lady Aberdeen, Mr. Burdett Smith and the Chautauqua, by Flood, with those above, run up the circulation to the millions.

*The Bi-Monthlies,*

as the "Nineteenth Century," the "Fortnightly," with the "Methodist Review," of New York, cater to the English and American wants.

The "American Review of Reviews" is a monthly of immense circulation and popularity, under Dr. Albert Shaw.

*The Reviews and Quarterlies*

first acquired their fame in Scotland, and largely controlled the national mind, in the region of the highest literature. The "North British Review," the "Edinburgh," the "London Quarterlies," were founded by Scotchmen as Brougham, Jeffrys, Murrays, Sir Walter Scott and his son-in-law, Lockhart.

*The Religious Press*

in Ireland by the "Belfast Methodist Advocate," the "Presbyterian Magazine," and Episcopal "Churchman" has a fair circulation. The Advocate was selected by its stronger political friends in church and state for

circulation in England among the Home rule liberals. If home rule failed, the "Advocate" was a power in its defeat. The religious press of Scotland is many sided like the leaves of the tree of life scattered among its millions of readers.

*The Religious Tract Society*

of London, with its four monthly illustrated magazines, was partly founded, and largely managed by this people, and has scattered its publications throughout the world, to the benefit of millions. The Clarkes of Edinburgh have, perhaps, the largest publishing house for theological works of home and foreign literature in the world.

*The Religious Press of America.*

belongs largely to the churches already referred to as founded by Scotch-Irishmen. The circulation of their press papers runs up to the millions in weekly and monthly issues. The Methodist Publishing House in New York and Cincinnati is the largest in the world and does a business of above a million dollars a year. It is the oldest publishing house in America.

*The Cyclopedia and Encyclopedia Literature.*

When Voltaire and his disciples wished to overthrow Church and State in France, they began through the encyclopedia literature. It was as a spark to fan the flame of rotten combustion among an excitable people; that swept the throne and altar from France and set Europe in a blaze of fire, that only was quenched by the blood of Waterloo. To the credit of the Scotch-Irish race, their cyclopedia literature was started to instruct the people, to educate youth, to conserve loyalty, to enlist the moral and religious forces on the side of truth, purity and sobriety in well ordered society, and they have succeeded far beyond their highest expectations.

In accomplishing this, the late Sir William and Robert Chambers of Edinburgh, commenced as publishers, a series of cheap tracts, books; and their "Information for the People," in two octavo volumes was followed by ten quarto volumes, "Encyclopedia of English Literature," that has had an immense sale in England and America. The Harpers, Appletons, of New York, and the McClurgs of Chicago, have done well.

*The Edinburgh Cyclopedia of*

Black and Sons has had a large sale in the British Isles.

*The Encyclopedia Britannica*

in its ninth edition has run far ahead of all competitors. The English edition, quarto size, of twenty-five volumes, has had an immense sale under the editorship of Professor William Robertson Smith, of Scotland, who died April 4, 1894. His articles and editorials in the *Britannica* on the "Prophets of Israel" produced great excitement. The American edition of the *Britannica*, by Scribners of New York, is the same as that of the English editions.

Other editions of the *Britannica* in America, have followed to catch the popular demand, with the addition of five more volumes of American matter, making in all thirty quarto volumes.

*Johnson Encyclopedia*

of eight volumes quarto, is a very concise, comprehensive and valuable work of great value, and large circulation. It has lately fallen into the hands of the Appletons, whose

*New American Encyclopedia*

has passed through several editions, having an immense sale and is a standard work of great utility and beauty of illustration.



*The People's Encyclopedia*

is largely founded on Chamber's; it fulfills the idea of Horace Greely of a four quarto volume work for ready reference, is beautifully illustrated with engravings and maps, condensed, yet comprehensive.

*Biblical and Theological Dictionaries*

well sustain the theological thought of this people; there is Kitto's "Cyclopedia of Biblical Literature," edited by the late Rev. Dr. Lindsay Alexander, of Edinburgh, in three quarto volumes, illustrated, that has had a large sale; also the Imperial Bible Dictionary, three volumes, octavo, illustrated, and edited by Dr. Fairbairn, of Scotland, that has been very popular in Scotland and England and prepared the way for Dr. Smith's more popular Bible Dictionaries in seven volumes to follow, which have had a large sale in America.

*The Biblical, Theological and Ecclesiastical Cyclopedia,*

by McClintock and Strong, as published by the Harpers of New York in twelve octavo volumes, beautifully illustrated, sweeps the whole range of the above three words in sacred and profane literature. There is nothing to equal this work, in our language, and as for ministers, theological students and general readers, it is indispensable. The late Dr. McClintock, of Irish wit and versatility of talent, as a preacher and writer, was one of the founders of this work. He died before the work was completed, but his companion in labor, Dr. Strong, has nobly finished the work begun by both. He has lately passed away.

*The Analytical Concordance of the Bible,*

by the late Dr. Robert Young, of Edinburgh, with every word of the Bible in alphabetical order, under its He-

brew and Greek originals, pronounced, is a work of forty years' labor, quarto size, of indispensable use to ministers, students, and Sabbath School teachers, published by Funk and Wagnalls of New York for America. The same may be said of

*The Exhaustive Concordance of the Bible,*

with a Hebrew, Chaldee and Greek lexicon of all the words of the Bible in their pronounced originals, and authorized version, by Dr. James Strong, the surviving editor of McClintock and Strong, of the cyclopedia above referred to, and published in quarto size by Eaton and Mains of New York, and Curtis and Jennings of Cincinnati and Chicago. This work comes with the highest recommendations of the leading Biblical scholars of America and Europe. The last three works especially are marvelous monuments of the distinguished scholars who planned, and the publishers who executed them.

These are but typical selections and representatives of the Scotch-Irish press in England and America, showing the force of the thought that is moulding today the civilization of the world, and preparing it for a coming millennium.

The power of the press is well described in a sermon by Rev. Dr. Barclay, pastor of St. Paul's Presbyterian Church, Montreal, Canada, part of which we quote:

"The power of the pen is mightier than that of the sword, and no pen is wielded with such far-reaching might as that of the daily press. It is the supreme ruler of today, whilst there is occasional cause for regret, sorrow and shame, anxiety and fear, there is far more cause for profound gratitude. Do we not all know its power? From it the statesman takes the key-note of his speech and the spirit of his measure; the peer bows to its dictates; the sovereign must bend before its sentence. It dissolves parliaments and forms cabinets; it can awaken

war; it can secure peace. By it men hold office; by it institutions live. It has its hand on the whole machinery of our domestic, social, communal, national life. It is the greatest by far of all dispensers of ideas and there is nothing in this world so potent as ideas. As they move, the world moves. It is a power that is still growing, growing every day; the more extended our education, the mightier the power of the press. It not only controls the markets of the world and regulates the politics, but what is to us of stupendous importance, it establishes the customs and the habits and moulds the heart of the people. One daily paper is more than a luxury, it is a necessity, and it is this that gives the press its tremendous power in the formation of national thought and character."

Dr. Barclay proceeded to compare the pulpit and the press. Of the two, he said, the press was by far the more powerful. It had a larger and more constant audience. The newspaper found its way everywhere; into the private house and public reading room; into the palace of the prince and the cottage of the peasant; and everywhere it scattered thought, sowing the seed of knowledge throughout the world.

Continuing, he said, "Its pages are open to the loftiest minds and the purest hearts of the age. It opens its door fully and frankly to the narrations of explorers, the discoveries of science, and to the inventions of genius. It hails the contributions of the highest literary attainments; it gives wide publication to the aim of the philanthropist, the voice of the patriot and the appeal of the religionist. It gladly puts its sheets at the disposal of the best men in all departments of life's varied circle—whether in mechanical industry or intellectual culture.

"It carries the world to a man every morning and to every man some portion of the world in which he is

most interested. It has gossip, alas, for the idle, and facts for the man of science. It tells the merchant the pulse of the market; it provides—again I say alas—the most unwholesome and unhealthy sensation for the morbid and the curious in recital of burglaries and suicides and murders and scandals. We can not suppress the press and we would not, if we could, but we would and we might do something, each one in his and her own circle, to elevate its tone and hallow its influence.

“This we have to remember that of all the agents at work in modern society, there is none so influential in the formation of moral character as the press, and it lies with us to do all we can to make it an instrument of good, and not of evil.

“There is no such favor in the world that I would pray for and hail with joy, as a just, upright, pure, holy press; a press that would preach to thousands whom the pulpit can not reach; a press that would not sneer at religion and weaken its hold, but check its extravagance, rebuke its fanaticism, its intolerance, its cant, and become the most potent ally that Christ and His Church could have; a press that would ever uphold the right and help in every good cause; a press that would be the terror of every tyrant and the friend and advocate of freedom in everything; that would be an enemy to despotism at home and abroad, an asylum for oppressed nationalities and oppressed individuals; a co-worker with all who endeavor to enthrone truth and righteousness in the land. Such a press, to use the language of Emerson, would feed its batteries from the central heart of humanity, be the natural leader of reform, the defender of the exile and the patriot, and give a millennium of beneficent power.”



## CHAPTER V.

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THE PULPIT, THE PREACHER, PASTOR AND EVANGELIST—THE  
 PULPIT AND THE ALTAR—ONE AS A THRONE OF POWER  
 TO THE PROTESTANT, THE OTHER TO THE CATH-  
 OLIC AND RITUALIST—SCOTCH PREACHERS,  
 BURNETT, LEIGHTON—THE BLAIRS, THE  
 BROWNS, THE EDDIES, ERSKINES, MAC-  
 LANDS, BOYDS, THE LANGS, WALSH,  
 CHALMERS, CANDLISH, HAMIL-  
 TON, FRAZER, GUTHRIE,  
 M'CHEYNE, THE BONARS,  
 DR. W. L. ALEX-  
 ANDER.

The pulpit is the throne of power to Protestant Christianity as the altar is to Romanist and ritualist. The angel standing in the Revelation clothed with the sun, with one foot on sea and the other on land, with a little book in his hands from which to preach to the nations, is a striking type of the first of these systems. The tongues of fire that sat upon the heads of the apostolic ministry, indicated the power of the human voice and tongue in the spread of Christianity. They were to win the world by preaching the Word, and telling the story of the Cross. Salvation was to come by faith, and faith by hearing, and hearing by the word of God; this was the divine order, "Go ye unto all the world and preach the gospel to every creature." This was the way that St. Patrick, Columba, Columbanus and their

associates turned the British Isles and northern Europe, to Christ. When Rome adopted the pagan ritual, she substituted the altar for the pulpit, ritualism for the gospel and political intrigue with princes, for preaching among the people. In the Reformation it was the voice of the reformer from his pulpit throne, that roused all Europe, and led the people by nations to adopt the Reformation. The preachers of the Scotch-Irish race claim our attention for a short time. We have already noticed those of Scotland in the time of the Reformation, and would glance at a few of modern times, the men that led in the disruption, and formed the Free Church of Scotland.

In the days that followed the Reformation in Scotland, we have the names of two bishops of the Episcopal Church; the one, Archbishop Leighton, a finished scholar, a brilliant preacher and excellent expositor, as his comments on the epistles of Peter show, a man of peace in turbulent times, of gentle spirit in the midst of conflict.

Bishop Gilbert Burnet was born in Edinburgh, preached at Saltoun; was made Bishop of Salisbury by William III., to whom he was advisor. He was more noted for his writings and political views, than for his preaching. The Blairs, the Browns, the Eddies and Erskines, and the men of the eighteenth century who kept the fire burning on church altars and human hearts, have sent their sermons down to us as models of force and beauty of style. But the men of the disruption of 1843, who led a million of people out of the Established Kirk into the Free Church of Scotland, rather than yield their rights to peer or laird, to trammel them in church privileges, were men baptized of the Holy Ghost for a work. As preachers, they had few equals; there were Welch, Chalmers, Candlish, Guthrie, Hamilton, Frazer, etc.

Dr. John Brown in his youth heard Chalmers in a country church, where a drover from the country made one of the congregation. After describing the preacher, his prayer, his subject, "The Reign of Death," he stated slowly, calmly, the simple meaning of the words, "What was Death;" and how, and why it reigned, everywhere, and at all times, in all places, how we all knew it, how we would yet know more of it. The drover who had sat down in the pew opposite, was gazing up in a state of stupid excitement, he seemed restless, but he kept his eye on the preacher. The tide set in, everything added to its power, deep called to deep; imagery and illustration poured in, and every now and then the theme, the simple, terrible statement was repeated in some lucid interval. After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotion, and after shrieking as if in despair these words, "Death is a tremendous necessity," he suddenly looked as if beyond, into some distant region, and cried out, "Behold a mightier, who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling in the greatness of his strength, mighty to save." Then in a few plain sentences, he stated the truth as to sin entering and death by sin passing upon all. Then he took fire once more, and enforced with redoubled energy and richness, the freeness, the simplicity, the security, the sufficiency of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power, the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his coarse, ruddy cheeks, his face opened out and smoothed like an infant's, his whole body stirred with emotion. We all had been insensibly drawn out of our seats, and were converging

toward the wonderful speaker.—The “Scottish Pulpit,” by Dr. William Taylor, p. 218.

Rev. Dr. *Thomas Guthrie* was one of the most popular preachers of the Free Church, unequaled as a temperance orator and platform speaker; genial, witty, pathetic, the founder of the ragged school system, has gathered many a gem from impoverished youth to shine in the Redeemer’s crown. “He was,” says McCosh, “the picture preacher of his age.”

Dr. Candlish, famous as a preacher and debater, has had few equals. His “Resurrection Life,” on I Cor. 15, is a fine exposition.

Dr. James Hamilton, Pastor of Regent Square church, London, the successor of Edward Irving, was one of the most gifted preachers and polished writers. It is a pity he has not written more for publication. His “Mount of Olives,” “Life in Earnest,” his sermon on Rev. 7:9-16, and “Life of Richard Williams,” the Patagonian missionary, are illustrations in poetic imagery, and powers of description, of a very gifted mind.

Rev. Murray McCheyne of St. Peter’s, Dundee, was a young minister of consecrated talents, devoted life and gifted as a preacher. Every young minister ought to read his “Life, Letters and Sermon Sketches,” by Dr. Bonar. He died young.

Dr. *Donald Frazer* of London, another gifted Scotchman of great talent and usefulness for every noble work and good cause, has lately passed away, greatly missed.

Dr. Smith, moderator of the Free Church Assembly at its jubilee memorial, is a preacher and writer of great gifts and success as a professor. The Bonars, three brothers, excelled as poets and preachers.

*The Established Church* or Kirk has had some fine preachers and writers. The late Dr. Norman McLeod, the founder of the “Good Words” magazine, and chaplain



to the queen, was a man of great gifts as a preacher and writer. Boyd, the author of "Recreations of a Country Parson," is a preacher and writer of diversified gifts and talents. On Sunday morning, August 4, 1889, I had the pleasure of hearing Dr. Marshall Lang of the Barrony Church, Glasgow, preach a most excellent sermon from, "Moses on the Mount with God." In the afternoon I heard Dr. Burns address the Sunday School teachers of the district in the cathedral. The sermon was earnest and éloquent, and in the evening we heard an eloquent sermon from Rev. W. J. Dawson, of St. John's Methodist Church. The church was crowded. Some of the most popular preachers in England are either Welch, Irish, or Scotch. The archbishoprics of Canterbury and York, were lately filled by one from Scotland and one from Ireland. Archbishops Tate and Magee, of Canterbury and York, were a credit to their native soil.

*The Congregational Church* of Scotland, led by the late Drs. Wardlaw and Lindsay Alexander, have many distinguished preachers. The same is true of the Baptist and United Presbyterian Church. Maclaren, of Manchester, stands unrivaled as a preacher of today.

*The Episcopal Church in Ireland* has had, and still has, some very gifted men; the Trenches, Plunkets, Greggs, and Alexander as Bishops of Tuam, Dublin, Cork, and Derry. The Presbyterian Church has had a ministry of gifted men, as led by the late Drs. Cook, Hannah, and others of Belfast.

The Wesleyan Methodist Church has been highly favored in very gifted men. One of the first of these was the sainted *Rev. Thomas Walsh*. He was trained for the Catholic ministry, became a Methodist through a deep religious experience, received by Wesley into the conference, became perhaps the greatest preacher in England in his day, as well as one of the best Greek and Hebrew scholars, died young, worn out with excessive

labors in addressing large congregations who crowded to his ministry in London, Bristol and Leeds. He was a thorough Irish scholar, a man of holy life and saintly face, which shone like an angel when preaching.

In turning to Ireland and America we can only select a few typical names as representatives of the race for the work. Perhaps since the days of St. Patrick, no man has ever moved and melted the Celtic Irish as Gideon Ouseley, unless it be the great O'Connell, himself an Irish landlord of small estate, classical education, an Irish scholar, a true philanthropist. He gave himself wholly to the Wesleyan Methodist ministry, in Ireland. For a number of years, enduring all kinds of suffering from persecuting mobs; and yet under his preaching in Irish and English to thousands of people, in the streets of their fairs and markets, whole multitudes were melted to tears, who fell on their knees in the streets, and smote upon their breasts, crying to God for mercy. Such was the man whom Archbishop Trench of Taum, drove round in his carriage through his diocese, from one preaching place to another, to speak to the people the word of life.

A short time before his death he visited Killashee, near Longford, preached to a crowded house, who burst out sobbing and weeping, as he in tears, stepped down from the pulpit to shake hands with the people, who could hardly be gotten to retire even after the benediction. He was a master of logic aswell as of languages. It is supposed that about 10,000 Roman Catholics professed salvation under his ministry. Charles Graham, Dr. W. Graham Campbell, and Dr. William Reily, were men of like spirit and character, all of whom could preach in Irish. When at school in Dublin, the writer once heard Reily on Heb. 9:14, at Hardwick St. Chapel. His variations on, "How much more shall the blood of

Christ purge your conscience," was a marvelous sermon in pathos and power.

Dr. Daniel Macafee was a preacher of great force, whose ministry was crowded in Cork, Dublin, Belfast. In expository preaching he excelled. He blazed the way before and around him, as he led his audience through difficult lines of argument. He could have been a bishop in the Church of England on account of his services to the government, in silencing O'Connell in debate. He loved the sallies of Irish wit, which sometimes caught him unprepared. Stepping one day from a Belfast train in Dublin, as he reached the platform, a cab driver met him, and said, "Come with me, sir; my horse is a poetic horse." Without looking at the horse, he stepped into the cab, and moved on, supposing the horse to be full of speed; but soon the poetic horse was last; the preacher looked, and saw the animal thin, worn and old, and hardly able to drag his legs along. Turning to the driver, he said, "Why do you call your horse poetic?" "Ah, sir," said Pat, "I call him a poetic horse, because he travels faster in imagination than in reality." "A very good definition of poetry," said the preacher, who was more logical than poetic. Dr. William Crook has published some of Macafee's most celebrated sermons in a book called the "Pillars of Truth," full of logic and eloquence. The late *Dr. Thomas Guard*, after filling some of the largest churches in America, died in Baltimore a few years ago. He, as a preacher and lecturer, was perhaps unequaled. His brother, Dr. Wesley Guard, able and eloquent, is vice president of the Irish Conference, and has occasionally visited this country.

Rev. Wm. Arthur is a small man of large brain and marvelous gifts as a preacher and writer, a learned linguist. He is the author of many important works as "The Mission to the Myrose," "Successful Merchant," "Italy in Transition," "The Tongue of Fire," and his

powers of description, originality of mind and concentration of thought, make him one of the greatest preachers, and one of the most graphic writers. I once heard him on "And the Lord for the Body," I Cor. 6:13, in Dublin. It was the most original, graphic description of the consecration of the body to God, we had ever heard. Mr. Arthur's home is in London, but for the recovery of his voice and health, he spends much of his time in Italy. With all churches he is popular, on account of not only talent, but of large catholicity.

The late Bishop Simpson was without an equal as a preacher of great force, sublime description, emotional power and melting pathos. We have seen an audience of some thousands moved to weeping, sobbing and shouting at the same time under his powerful appeals. And this was pretty general under his preaching. Bishop Bascom and John Newland Maffett were in their day the most gifted preachers in the Southern states. Dr. Talmage, by tongue and pen reaches more ears and hearts in the world than perhaps any other preacher of today, outside of 5,000 who hear him in his Sabbath ministrations. *Dr. John Hall* was one of the most gifted men, and popular preachers in America; simple, plain, forcible, powerful, with much spiritual unction. His usefulness extends far beyond the bounds of his pastorate in New York.

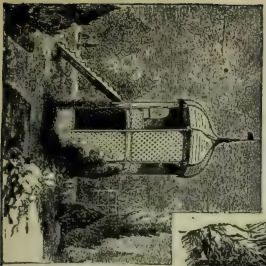
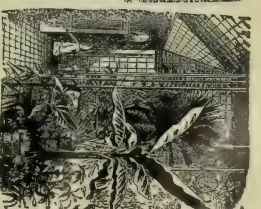
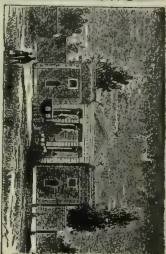
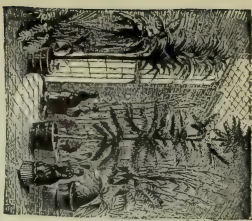
The distinguished Dr. Adam Clarke, was in his day one of the greatest linguists, Bible commentators, and powerful preachers. When a young man, Wesley sent him to preach in a certain city in England, with a view to his appointment to a leading church there. In his opening prayer, he prayed for the church, the world, and for the king. After his return, the Stewards wrote Wesley, they did not want him, as "He prayed for His Majesty, as if he were a sinner." Afterwards, when Clarke became the great preacher and favored by



royalty, they asked for his appointment, but he refused to go. Once an invited guest to meet others at the palace home of the duke of Sussex, at the dining table, where sat the Archbishop of Canterbury, the Bishop of London, and many of the literati of Church and State the subject of the "Sublimity of Scripture Language" came up; when one thought he could best agree with Longinus, the Roman writer, that the passage in Gen. 1:3, "God said, 'let there be light,' and there was light"; another quoted the farewell prayer of Moses, "The Eternal God is thy refuge and underneath are the everlasting arms," Duet. 33:27. One of the bishops thought there was another more sublime than either, and he quoted Is. 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and the heart of the contrite ones." Dr. Clarke thought there was one still more sublime than either, and asked permission to rise while he repeated the words of Christ in John 3:16, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him, should not perish but have everlasting life." A few remarks followed by the preacher, when nearly all were melted into tears.

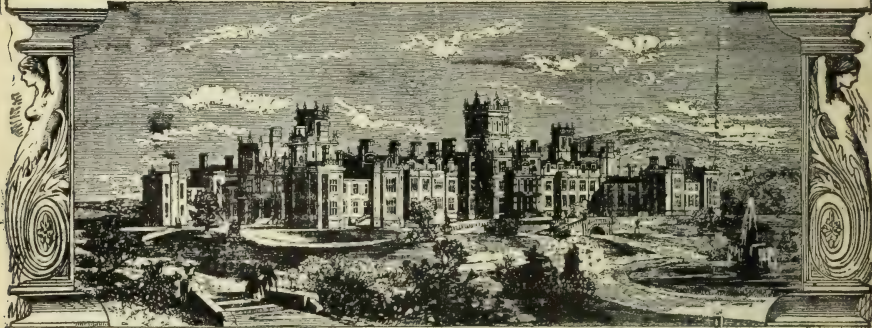
### *Evangelists.*

Among the gifts bestowed by Christ on the church and qualified by His spirit are evangelists, who are distinct from stated pastors in the work of the ministry; Eph. 4. In the work of awakening, convincing and turning men from sin and satan, to God, they have been especially honored. In the Reformation in Scotland, the Western Isles, and Highlands remained Romanists unmoved, until a class of evangelists was sent among them preaching in their own Gaelic language, which won them



SHAW'S GARDENS, ST. LOUIS.





THE INFIRM AND FATHERLESS CHILDREN AT BEDFORD.  
THE LONDON ORPHAN ASYLUM AT CLAYTON.

THE IDIOT ASYLUM AT EARLEWOOD.

THE INFANT ORPHAN ASYLUM AT WANDREAR.  
ROYAL HOSPITAL FOR INCURABLES AT PUTNEY.

THE FIVE PRINCIPAL INSTITUTIONS FOUNDED BY THE LATE DR. ANDREW REED - SEE PRECEDING PAGE.

REED'S HOSPITALS.

over and made them staunch Presbyterians since. Had the same plan been adopted with the Celtic Irish, it would have made the south and west of Ireland a paradise as well as the north, with Ulster and Belfast, today. In the work of evangelization among the churches at home, the names of a few ought not to be forgotten. These were Drs. Nettleton and Kirk, of Boston, and Dr. C. G. Finney of Oberlin among the Congregational and Presbyterian Churches, and Lanphier among the Dutch Reformed. Some years before, the eccentric Lorenzo Dow swept like a comet among the churches, awakening sinners from north to south and in the British Isles. The late Rev. Caughey, in revival labors, gathered in perhaps 100,000 souls in the British Isles, beside those gathered in the United States and Canada. *David Baker* labored in the Southern states, and Rev. Joseph Knapp in the Northern and Middle states. Rev. E. P. Hammond, commencing with the youth of the Sunday school, extended his work to the adult and aged, in the churches of America and Great Britain, with great success.

*Moody* and *Sankey* have become evangelists of world-wide renown, and have won hundreds of thousands to Christ. *Rev. Thomas Harrison* and *Rev. Dr. Chapman Munhall*, are revivalists of national fame. *Wilson, Black, and Shaw, and Hunter and Crossley, of Canada,* have also done good work.



## CHAPTER VI.

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THE BENCH, THE BAR AND LEGISLATIVE HALL—AT THE CLOSE  
OF THE REVOLUTION AND OF THE LATE CIVIL WAR—  
THE BENCH AND THE BAR OF TODAY—NAMES HON-  
ORED AND HISTORIC—EX-CHIEF JUSTICE SCOTT  
—VICE-PRESIDENT STEVENSON—THE  
BENCH AND THE BAR OF BLOOM-  
INGTON—IRELAND—ENG-  
LAND—FLOOD, CUR-  
RAN, O'CONNEL,  
CANNING.

In the chapter on the building of a nation, we have referred to a number of names which have honored the bench and the bar in the early history of the country, and were identified with the framing of the Constitution, and the administration of the law in the state and general government. The decisions of the courts and especially of the Supreme Court of the United States, which now form some twenty volumes have come down to us as marvels of the wisdom, sagacity and integrity of the judges. The same may be said of the chief justices of the states and the state supreme courts, with some marked exceptions. The position of the lawyer in the practice of law in the United States, opens the way to the legislative halls of the state, and to the council chambers of the nation, to foreign diplomacy and consulship, and to the presidency of the United States. It is a field for the patriot in all services of his country,

from the county court to the national capital. In the great conflict of the nation, this class of citizens have honorably taken their place among the rank and file of the army, and nobly served their country in the face of danger, while those on the bench have nobly held their place for important services in national and international decisions and interpretations of law, which have made their names famous. Among these stand Story, Kent, Marshall, Harlan, and Chief Justice and Senator David Davis of Bloomington, Ill. Among many honored names we might select, a typical man, Edward Coles, a Virginian by birth, who as Governor of Illinois in its early years, helped to mould the state into greatness and character. Hon. McLean, first speaker of the Illinois House of Representatives and senator to Congress at the time of his death, has left his name on one of the largest and wealthiest counties of the state. Looking beyond the state we see other honored names in the south as Rowan, Wadell, Caldwell, Williamson, Osborn, Davidson, Morehead, Macan, Iredel and Vance, who from the Senate at Washington has passed to his long home lately; Wallace, Logan, Graham, Clarke, Boyle, Underwood, Crittenden, Trimble, Harlan, McKinley, Todd, Davies. Returning to Illinois, Governor Ninian Edwards, John T. Stewart, J. J. Harlin, Stephen T. Logan and Gen. John A. Logan, who passed from the bar, through the army, to the Senate at Washington, honored and revered. Then we have Senators Brown- ing and Dickey of the Supreme Court, Chief Justice Walker, from whose lips I first heard of the fall of Richmond, Thornton W. H. Green, Moore of Clinton, Eden, the three Ewings, one in Chicago, one in Decatur, and one in Bloomington, who was minister of Belgium, all of whom are eminent in their positions. Then we have Blackwell, Morris, Sample, McClernand, Oglesby, Yates and Palmer, most

of whom we have known from our youth up. In Ohio we find Judge McLean, a member of the Supreme Court and postmaster-general under two administrations, and the eloquent Corwin, Thurman, Senator McDonald and Vice President Hendricks, of Indiana. Farther east we name Edmunds, Pugh, the eloquent Conklin, of New York and Randall, of Pennsylvania, West, of Missouri, Senator Benton, who spent thirty years in the Senate, gave his daughter to General Freemont, the pathfinder, who turned California over to the Union. Judge Black, of Pennsylvania, grand, great and true; McDuffie, Senator S. A. Douglas, of Illinois, once candidate for the United States presidency, whose debates with Lincoln we can not forget; Bell, of Tennessee, another candidate at the same time. Looking south and southeast, we have Pettigrew, Preston, Cothran, Gorman, Morgan, Campbell, Catron, Blackburn, Johnson, Crittenden, Felix, Grundy, Andrew Ewing, Senator White and Gov. Proctor Knott, Lindsay, Beek and John G. Carlisle, United States treasurer, and Hoke Smith, secretary of the interior.

At Bloomington, Ill., is one of the best law schools of the Republic, in connection with the Illinois Wesleyan University, which has sent more distinguished men out to fill the bench and the bar of the country than any other we know of. It is the home of the late Senator and Vice-President David Davis, also of Vice-President Stevenson, Judges Benjamin, Reeves, Pollock, Tipton, Williams, Myers, Weldon, Governor Fifer, General McNulta and the home of the ex-Chief Justice Scott, who is also vice-president of the Scotch-Irish Congress. Chief Justice Scott was born in Belleville, Ill., and is of Scotch-Irish descent by father and mother. His mother was born in Virginia, moved to Illinois in its early history. His maternal grandfather, Hon. William Biggs, who, as one of the early pioneers, came out

with Gen. George Rogers Clark and settled near Kaskaskia. Judge Scott received his first school instruction under the parental roof, subsequently by tuition in the English branches, Latin, and the higher mathematics. He studied law with Hon. W. C. Kenney, passed examinations, was admitted to the bar, and commenced the practice of law in Bloomington, where he has remained ever since. In 1853, Chief Justice Scott was married to Miss Charlotte A. Perry, daughter of Rev. David I. Perry, minister of the Presbyterian Church. In connection with his law business, he served as school commissioner for McLean county with high honor. In 1852 he was elected judge of the eighth judicial circuit, and served with such ability that he was unanimously re-elected in 1867. In 1870, Judge Scott was elevated to the supreme bench of the state over Hon. E. S. Terry, of Danville, Ill. In 1879 he was re-elected against Hon. B. S. Edwards. By allotment he became chief justice of the Supreme Court, in 1875, again in 1882, also in 1886, filling in all eighteen years on the supreme bench, three of which he served as chief justice. His decisions, which have been considered of great importance, have appeared in Vol. 54, of Illinois Reports, and in several volumes since. Chief Justice Scott is a strong republican, being intimately acquainted with President Lincoln, and the leaders of that party from its origin, in which he took an active part with judicial counsels that helped it in some of its most important advances in the state and republic. Ex-Chief Justice Scott is of fine personal appearance, impressive, dignified, genial and pleasant in manner, president of McLean County Historical Society, a devoted member of the Presbyterian Church, possesses a clear analytical mind, whose law decisions will long remain an authority in the state. For over forty years the writer has known Chief Justice Scott as one of the truest, purest men,



and most faithful friends. He was the originator and president of our Historical Society of Bloomington and McLean. He presided at the seventy-fifth anniversary of the Old Settlers' meeting in Bloomington Grove, Sept. 21, 1897, also at the Historical Society in December, 1897, at the close of which I had a long talk with him on religion, after which he failed rapidly, and died Jan. 21, 1898, and was buried on the 26th.

*The Bench and Bar in Ireland.*

Here we select a few typical names of representative times. Commencing with Harry Flood, born in Ireland, a graduate of Oxford, entered the temple, returned to Ireland and represented Kilkenny in the Irish Parliament. An only son and heir to a large estate, he soon rose to prominence in the Irish Parliament, transferred to England and represented an English constituency. He was for many years without a peer for eloquence in the Irish legislative hall, making and unmaking ministries, until Grattan arose, who was some years younger. At first they two were friendly, but as time rolled on, they divided, Flood taking more part with the English interest, and Grattan with the Celtic. Born in 1732, died in 1791; as an orator, inferior to few, as political casuist, superior to most, he was a master of the general elements of constitutional polity, a sincere lover of Ireland. In his will he left a part of his estate to Trinity College for the endowment of a professorship in the Irish language, and the purchase of books and manuscripts in that and Gaelic languages.

Henry Grattan, born in Dublin in 1746, died in 1820. In 1772 he was called to the Irish bar, three years later he entered the Irish Parliament, where for many years he shone as a star of the first magnitude, his name and fame reaching Europe and America, and handed down to posterity, for his noble defense of Irish Catholics,

Irish commerce, and opposition to the union of 1800. His countrymen rewarded him with the purchase and presentation of a large estate, a few miles from Dublin. "As an orator he stands in the first rank. His style is full of point, rapidity, antitheses and poetic suggestions."

Edmund Burke was born in Dublin in 1730, thus a few years older than Flood or Grattan. His father was an attorney in Dublin. The son graduated at the Dublin University, where he won a great reputation for talent, and wrote that popular essay on "The Sublime and Beautiful," became one of the founders of the celebrated "Literary Club," which enrolled among its members the most distinguished men of the times. Burke entered Parliament as a member for Wendover, where his fame rapidly rose as the "first man of the Commons," where he continued for over thirty years, and retired with the thanks of the Commons, and a pension for life. He was a true friend of humanity. He denounced the French Revolution in the most eloquent language, and the robbery and maladministration of East Indian affairs under Warren Hastings. He was the true friend of American colonists, and denounced the American war; he prepared the way for the abolition of the slave trade. The trial of Warren Hastings, the greatest in history, lasted seven years, Burke opening and closing the prosecution with the most scorching and vehement invectives, lasting four days at the opening and three at the close. His speeches remain as some of the most eloquent in the language, as models for others to follow.

*John Philpot Curran*, born in Cork, Ireland, in 1750, educated at Trinity College, Dublin, prepared for the bar by entering the Temple, London; returned to Ireland, entered Parliament, rose to lasting fame by his *wit, humor* and sarcastic eloquence. His practice at the Dublin bar brought him \$5,000 a year. He stood with Grattan in Irish measures. He died in 1817, leaving a

name dear to the Irish people. Passing by other distinguished names, we close this sketch by a reference to a name long dear to the Irish people. It is that of Daniel O'Connell. It is pretty well known that William III., after the battles of Boyne and Aughran, and surrender of Limerick, wished to restore the political rights of the Irish Catholics, but was over-ruled by a strong party in the government, who was afraid to trust them again after so many rebellions. It was not until 1829, that their emancipation was granted, through the Herculean labors of the above man. O'Connell was a Celt of the Celts, born in Kerry, Ireland. His father sent him to school to Doway and St. Omers, France, to prepare him for the priesthood; while there the Revolution broke out with all its horrors; he fled to England; returning to Ireland, he studied law, commenced practice in Dublin, and won a fair and lucrative profession. In 1828, he was elected to the British Parliament from Clare county, Ireland, but the law was against his entrance as a Catholic. In 1829, the law was changed and he entered amid the greatest excitement that shook the British Isles. Writing to Lord Shaftesbury, he said "For more than twenty years before the passing of the Emancipation Bill, the burden of the cause was thrown upon me. I had to arrange the meetings, to prepare resolutions, to furnish replies to the correspondence, to rouse and to animate the luke-warm, to control the violent and inflammatory, to avoid the shoals and breakers of the law." From this time on, he labored for the "Repeal of the Union," with what he called a constituency of *eight millions* of Celts, who were massed and marshaled by the priests as his greatest political lieutenants, whose teaching and threats were brought to bear on the electors. In 1843, he was charged with sedition, arrested, thrown into prison, and fined \$10,000. An appeal to the House of Lords restored him, but his health was shattered. In



ST. HILDA, THE ABBESS OF WHILBY.





*James L. L.*

1847, he went to Italy for restoration of his health, died at Genoa, willed his heart to Rome. His body was brought back to Dublin, where it lay for a week in Marlborough Street chapel. There the writer saw it, while at school in Dublin. The large form, the massive head, I shall never forget. His funeral was the largest I ever saw, as the vast procession moved on to Glasnevin, where it lies sleeping, not far from Parnell's resting place in the same cemetery. In every sense of the word, O'Connell was one of Ireland's greatest men. He was without a peer in his nation. The eight millions that were at his back when he demanded "Repeal of the Union," have dwindled down to only about three millions, in 1894 demanding home rule. At the same ratio of decrease, the Catholic Irish in Ireland in thirty years more, would scarcely be as numerous as their Protestant fellow citizens.

Canning, born in London of Irish parents, was one of England's greatest orators, and distinguished statesmen. He was the author of the Monroe doctrine.

*The Scotch-Irish at Westminster.*

Passing by a number of distinguished names of Scottish birth or descent as Brougham and MacCaulay, who were among the Commons and the press, in the British Parliament, a few may be selected as representative. Right Honorable William Ewart Gladstone, who may be regarded as England's and the world's greatest statesman, was born in Liverpool in 1809. His father, who was of Scottish birth, of high descent, was one of Liverpool's merchant princes. Receiving a thorough education at Eton and Oxford, he entered Parliament sixty years ago, on the conservative side, and subsequently changed to the liberal, with whom he has remained for fifty years, carrying out the great measures of the nation.

Hawarden Castle, Flintshire, Wales, is his country residence, the ancestral home of his wife, where were born to them four sons and four daughters. The oldest and youngest sons are members of Parliament, the second rector of Hawarden church, the third is in mercantile business. The oldest daughter is the wife of the principal of Wellington College, the second died in peace in 1850, the two youngest with their mother, a lady of great practical wisdom, devote their energies to works of charity, education and temperance reform. Such is the Christian family of England's greatest statesman, himself a member of the Established Church, often is seen on Sabbath morning, assisting the rector in reading the Scripture lesson. In 1851, he visited the prison cells of Italy, and found the political prisoners, numbering 20,000, in Sicily, in the most terrible state of suffering. On his return, he published the fact to the world, which roused all Europe, and prepared the way for the formation of the Italian kingdom. He also exposed the cruelties of the Turkish government in the European principalities, which led to their freedom, and the independence of Bulgaria. In 1869, he disestablished the Established Church in Ireland, but made abundant provision for her support, so that it has proved a blessing instead of a curse. In 1870, he saw the dangerous effects of the dogma of infallibility on the civil and religious liberty of the world, and published his "Vatican Decrees," which drew forth a storm of abuse from the Ultramontanes. He replied in his "Vaticanism," showing that former popes, councils and bishops of the church were opposed to it. In the discussion, several Catholic noblemen, and all the Catholic governments of Europe were with him. In 1870, he introduced an Irish land bill for the compensation of tenants on their improvements. On subsequent occasions, other meas-

ures were introduced, that almost makes the tenant owner of his farm, by reducing the rents about fifty per cent, and giving him the right to purchase his farm, by borrowing money from the government on long time, and at a low interest. Such measures in America would be considered confiscation, and would not be endured by the landlords in any state of the Union. Finding that these reform measures did not satisfy Ireland, he next came out with his "Home Rule" bill for Ireland in 18— by which he was defeated, and the Salisbury government stepped into power. In 189— he returned again to power with another home rule bill which was passed by the Commons and cast out by the Lords in 1893. Another and a third, is in abeyance waiting with other reform measures to go again before Parliament; these are the disestablishment of the Established Church of England and Wales, and that of the Established Kirk of Scotland, which are popular measures by the vast majority of the people in Wales and Scotland; also a demand to make the House of Lords elective. In the meantime, other reforms have gone on with rapid pace in the "Parish Council Bill," which gives to England a home rule measure of her own, greatly needed, and of vast importance to the middle and working classes.

In the midst of Mr. Gladstone's labors, he has found time to write. His "Vatican Decrees," and "Vaticanism," have already been referred to, beside numerous articles in leading reviews. He has given us his "Homer and Homeric Age" and "The Gods and Men of the Heroic Age." Early in 1894, an American, Mr. Astor, the proprietor of the "Pall Mall Gazette," announced in his paper that Mr. Gladstone was about to retire. The news fell like a thunder clap on England and Europe. Since then the aged premier has retired from the government of the largest empire in the world, on account of failing sight. His eye has been operated on lately with good



effect, but his active service ceases, as he has resigned his commission into the hands of the Queen. Hon. Sir William Harcourt as leader of the House, Hon. Mr. Asquith as home secretary, Hon. Mr. Fowler, the son of a Methodist minister, as secretary of India. Lord Roseberry and Trevelyan are of Scotch descent, but able representatives of the liberal party.

"Mr. Gladstone's greatness is manifold—he is recognized as the greatest debater in the English Parliament—without a superior during his long history in that body; as one of the greatest orators of the English world,—indeed as one of the greatest in any land or age; he has maintained his supremacy for sixty years, and even now, when over eighty-four years of age, although his eye has begun to grow dim, yet his natural force has hardly yet abated. His writings on literary and classical topics alone would have sufficed to give him rank among notable scholars,—these have been, however, but the by-play of his intervals of rest. He has been an omnivorous reader in all lines of literature, and not many novels of a respectable sort have been published within the last fifty years which he has not read. He has maintained his integrity as a devout Christian in all these years, and his fidelity in the matter of family worship and attendance upon the house of God, and his interest in the sanctuary make him an ensample in these matters to the world.

"He has won the admiration of a vast multitude; the British Empire is proud of his genius; and his millions of friends in and outside of the British Isles will unite in wishing for him many restful and care-free years before he shall receive at last the summons home."—Dr. Young, C. C. A.

Mr. Gladstone died Sunday morning, May 19, 1898, surrounded by his family and friends, and was buried

in Westminster Abbey, the Saturday following. Princes and prelates, rich and poor mourned at his tomb.

In closing this chapter, we give a few passages of the speech on arbitration, of Lord Russell, on the invitation of the American bar at Saratoga, N. Y., August 20, 1896. Lord Russell, an Irishman by birth and England's chief justice, was welcomed by the loud applause of 5,000 lawyers there that day.

"Saratoga, August 20.—This was the principal day of the convention of the American Bar Association, the great hall being packed to the doors when the Right Honorable Lord Russell, of Killowen, Lord Chief Justice of England, delivered his address on international law. The delivery of the address was interrupted by frequent bursts of applause.

"Lord Russell said in part:

"My first words must be in acknowledgment of the honor done me by inviting me to address you on this interesting occasion. You are a congress of lawyers of the United States, met together to take counsel, in no narrow spirit, on questions affecting the interests of your profession; to consider necessary amendments in the law which experience and time develop, and to examine the current of judicial decision and of legislation, state and federal, and whither that current tends. I, on the other hand, come from the judicial bench from a distant land, and yet I do not feel that I am a stranger amongst you, nor do you, I think, regard me as a stranger. Though we represent political communities which differ widely in many respects, in the structure of their constitutions and otherwise, we yet have many things in common.

"We speak the same language; we administer laws based on the same judicial conceptions; we are co-heirs in the rich traditions of political freedom long established, and we enjoy in common a literature the noblest

and purest the world has known—an accumulated store of centuries to which you, on your part, have made generous contribution. Beyond this, the unseen 'crimson thread' of kinship, stretching from the mother islands to your own great continent, unites us, and reminds us that we belong to the same, though a mixed, racial family. Indeed, the spectacle which we today present is unique.

"We represent the great English-speaking communities—communities occupying a large space of the surface of the earth—made up of races wherein the blood of Celt and Saxon, of Dane and Norman, of Pict and Scot, are mingled and fused into an aggregate power held together by the nexus of a common speech—combining at once territorial dominion, political influence and intellectual force greater than history records in the case of any other people.

"This consideration is prominent amongst those which suggest the theme on which I desire to address you, namely, International Law.

"The English-speaking peoples, masters not alone of extended territory, but also of a mighty commerce, the energy and enterprise of whose sons have made them the great travelers and colonizers of the world—have interests to safeguard in every quarter of it; and, therefore, in an especial manner it is important to them that the rules which govern the relations of states *inter se* should be well understood and should rest on the solid bases of convenience, of justice and of reason.

"I propose, briefly, to consider what is international law; its sources; the standard—the ethical standard—to which it ought to conform; the characteristics of its modern tendencies and developments, and then to add some, I think needful words on the question, lately so much discussed, of international arbitration."

## CHAPTER VII.

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THE LEADERS OF PHILANTHROPY—THE GIVERS AND THEIR GIFTS—HEAVENLY ORIGIN—EXAMPLES, HERRIOT'S HOSPITAL, SIR JAMES SHAW, HENRY SHAW OF ST. LOUIS, ROBERT AND JAMES HALDANE, SIR WILLIAM M'ARTHUR, WILLIAM BROWN—THE SHAWSON ON CELBRIDGE—MOORE, THE PHILANTHROPIST—A. T. STEWART, GEORGE STEWART, MARY STEWART, LORD MOUNT STEVENS, AND LORD STRATHCONA—MRS. GARRITT OF CHICAGO, AND MISS MARY E. GARRITT OF BALTIMORE—THE BARONESS BURDETT-COUTTS—GENERAL BRADWELL—MARSHALL FIELD—PHILIP D. ARMOUR OF CHICAGO—THE MEHARRY FAMILY—THE MISSES TROTTER AND FITZ-WILLIAMS—FATHER MATHEW.

Philanthropy is heavenly in its origin, nature and results.

Creation is the expansion and expression of an infinite love. Redemption is that philanthropy, secured by the greatest sacrifice the divine philanthropist could give. The providential allotments of human life are very varied in this world. The children of genius, and of fortune are few and far between. The power to acquire wealth, and use it for the good of the needy, with discrimination, is a providential gift; happy they who use it aright. The command of the great Teacher, if obeyed, would turn this world of weeping into a paradise of joy and secure a royal welcome into the habitations of glory. Luke 16:9, Matt. 25:40.

The decisions of the final judgment will turn on deeds of kindness done or not done, to our needy brethren here.



The "Inasmuch" will prove the pivot on which eternal destinies will turn for weal or woe. *Thirty thousand* dollars of American relief passed through the writer's hands to the starving children of Erin.

Could the reader see what the writer saw, in tears, and thanks, and prayers to heaven on behalf of the donors, he would say with the Master, "It is more blessed to give than to receive."

To build hospitals, endow schools and libraries, support missions, provide orphan homes and rests or homes for the wearied workers in the ministry of teaching, are noble objects of philanthropy. None need this help so much as the aged and worn workers of the Christian ministry. It was by self-sacrifice, patriotic zeal and philanthropy, that the Island empire, the great republic and modern civilization referred to in this book were built up. A few names from a galaxy of givers may suffice as illustrations; George Herriot, the founder of Herriot's Hospital, Edinburgh, was one of the most liberal givers of his age. He was born in June, 1568. He was goldsmith to James I., and in his profession acquired wealth. Although twice married, he had no children; having provided legacies for his relations, he left the greater part of his property to found a hospital for the maintenance and education of poor fatherless sons of freemen. The year after, in 1624, he died. In 1628 the building was begun, and in 1654 the institution supported and educated 184 boys. By the will of the doner, the trustees were empowered to buy more land for the good of the hospital if they thought best. They have done so, which has increased the income to about \$75,000 a year, by which means they have founded other schools for the poor in various parts of the city. Herriot's Hospital is a magnificent Gothic structure standing in a very conspicuous part of the city, costing originally \$150,000, and remains to bless thousands to the end of time.

Rev. Dr. Andrew Ried, of London, the founder of seven asylums for orphans, idiots and incurables, which cost about \$10,000,000 to build, was a poor man, a Congregational minister, who, out of sympathy for suffering, collected and built the above institutions. He was of Scotch-Irish descent, but English birth. The story of the building is a touching romance.

Sir James Shaw, baronet, was born in Ayrshire, Scotland, and early entered business in London. He became wealthy, filled the office of alderman, city chamberlain, sheriff, and was the first Scotchman who filled the office of lord mayor of London, and died in 1843. His gifts and donations to the charitable were numerous and large, while special donations to the people of Kilmarnock were liberally bestowed for their leading institutions. A monument erected to his memory in the above town by the people, expresses their gratitude for his benevolence.

Henry Shaw, St. Louis, United States, has lately passed to his home on high in his eighty-sixth year. Born in Sheffield, England, of Scotch descent; in his youth he came to America, settled in St. Louis, became wealthy, bought property in the city and suburbs, which rapidly rose in value, making him a millionaire. Having never married, he lived with his sister, Mrs. Dean and family, in the city, spending his forenoons at Tower Hill, his garden residence, receiving visitors, or walking amid his flower beds. He enjoyed the matchless scenes of beauty, and wished that others might enjoy them, too, and so planned for the good of the public, although it might cost him millions to do it. When I last saw him he was on the verge of eighty-six, tall, straight, princely in appearance, and dignified in manner. Several letters from him to the writer described his plans for the garden, the arboretum and the park, with cuts of statuary. His florists were in all parts of the world gathering flowers,

trees and shrubs to stock his gardens and park with every known variety, so that "Shaw's Gardens" were the largest, and the richest on this continent. They stretch about three miles southwest of the Court house in St. Louis, easily reached by carriage, 'bus, or street car. Mr. James Gurney superintends the gardens, and has a separate Palestinian department where every plant and flower mentioned in the Bible are to be seen, from the rose of Sharon, the lily of the valley, to the thorny shrub, with which Christ was crowned at His crucifixion. The park and gardens form alone 300 acres, costing about \$2,000,000, deeded to trustees for the city and the general public, in perpetuity. They form a school of botany and attraction to parties visiting St. Louis.

The Haldanes, Robert and James, brothers, were born to a large inheritance. The father died two weeks before the younger, James, was born; six years later the mother died, a woman of prayer, who left upon their memories the most hallowed influence. Her brother was the celebrated Admiral Duncan, the hero of Camperdown. The youths were highly educated with a view to follow life at sea, but left it to return home and pursue a more even tenor of their way in married life. Robert, in 1768, settled on the patrimonial estate at Airthrey, one of the loveliest sites by nature in Scotland, which is made still more beautiful by art; here he married the wife of his youth, with whom he lived fifty-seven years. A few years later, he received the gospel of the grace of God with all his heart, that wrought a revolution in his life, and through him, in the lives of many others. With the consent of his wife, the beautiful castle, estate and pleasure grounds were sold, in order that the family might live on smaller means, and consecrate the remainder to the spread of the kingdom of God on earth. Prevented by the East India government

from establishing missions in India, he turned his attention to luke-warm churches at home, which had lost the fire of Knox, the zeal of Welch, or the piety of Rutherford. He built schools, endowed seminaries for young preachers, and took the field himself as an itinerant preacher, stirring up the churches, turning thousands from a cold and icy formalism to an earnest vital Christianity. Breaking a blood vessel through vehement preaching, he was laid aside to do another kind of work in the Master's service. While resting from the above attack, he began to write those works on "Revelation," and practical Christianity, that have long outlived their author in doing good to thousands he could not reach.

A large tract of wild moorland of 2,400 acres lay between Edinburg and Glasgow, which he bought and built a mansion, where he lived and turned the wild moorland into a paradise of beauty, with gardens, parks, groves and flowers to meet the eye everywhere. He visited Geneva, Switzerland, and roused the churches of that city that had almost gone to Arianism. Some of the seals of his ministry there, became themselves the centres of evangelical life to others; as Malan, Monod, Gaussen, the author of "Plenary Inspiration," and D. Aubigne, the celebrated author of the "History of the Reformation." The fire kindled then is still burning as we found it in a recent visit to Geneva. Through his influence largely, the Apocrypha was excluded as uninspired from the Bibles of the British and Foreign Bible Society, which the American Bible Society has also followed. After a long life of active work in the Master's service he died at his home in the seventy-ninth year of his age, saying, "Forever with the Lord."

"Pastor Theodore Monod said that the Paris Missionary Society was born seventy-five years ago, out of an evangelical revival, at the bottom of which was a Scotchman—Robert Haldane. Their oldest mission was that



of Basutoland, where there were 40,000 baptized persons in a population of 250,000. The work on the Zambesi, to which the founder, M. Coillard, was now going back with fifteen new missionaries, was well known. Among other countries in which French Protestants were at work was Madagascar, the Loyalty islands, and the French Congo. The income of their society had risen from £20,000, in 1894, to £45,240, in 1898."

*James Haldane*, the younger brother, followed very much the course of his elder brother in evangelistic work in all parts of Scotland; preached in the open air to thousands, building churches, tabernacles, schools, missions and writing books that reached thousands where his voice did not reach. The labors of the Haldanes produced a second reformation in Scotland, originated largely the Congregational and Baptist Churches, and created the evangelical movement in Geneva and Switzerland by their consecrated lives and properties. James Haldane died in his eighty-fourth year, triumphantly happy.

The late Sir William McArthur was one of God's consecrated laymen. He was the son of a Wesleyan minister in Ireland, received a good education, applied himself to business and became a successful merchant. On his invitation, I made a pleasant visit to his home in Londonderry. He sold out his large business there, went with his brother Alexander to Australia, made a large fortune and returned to England where he became mayor of London and a member of Parliament for Lambeth. Knighted by the queen he was instrumental in the annexation of the Fiji Islands to England, gave his thousands of pounds to charitable objects, built and endowed the Lady's Wesleyan College, Belfast, and twice visited America on charitable missions for his native land. In the midst of a life of active service in the nation, he was called to his reward above. His brother and

nephew remained to take his place in Parliament. The late William Brown, of Dalkey, Dublin, Ireland, was born in Ayrshire, Scotland, came with his young wife to Ireland, took charge of important service with Giles Shaw, Esq., of Celbridge, and professed religion one night while the writer was praying. He rapidly rose to wealth and as the proprietor of five of the largest flouring mills in Ireland, became a prince of givers. He gave largely not only to his own church, the Wesleyan, but to Presbyterian and Episcopalian institutions; it was his custom. As he once told me, he wished to have a brick in every new church in Ireland, besides his gifts to missions and the superannuated ministers of the Wesleyan Conference. His large business enterprises extended to America, and in the failure of some of these he lost largely. A few years since, he triumphantly entered rest above, his dear wife has lately followed, his children and thousands of friends remain to call him blessed. When I last saw him in his princely home in Dalkey, he wished me to minister in their church for a year and he would pay the salary; other calls prevented this.

The Shaws of Celbridge, Giles and Joseph, as brothers, were proprietors of two large flax and flouring mills in the above town, on the Liffy, ten miles west of Dublin. These gentlemen built up a large trade, supported above a thousand hands, acquired a large fortune, gave to many enterprises and institutions. A few years since, Joseph died; his daughter, Mrs. Connolly, and son own the large Castletown estate adjoining the village. Giles took out his interest and retired to England. The brains that once moved the enterprise have ceased to plan. The mills are idle, the town looks dilapidated.

George Moore, the philanthropist, born in Cumberland, England, of Scotch descent, became a merchant prince of remarkable character, at the head of a large establishment, whose branches spread to many cities.

He took an active part in helping the Young Men's Christian Associations, schools, missions, churches and literary societies; in fact, every good and charitable work that came before his notice. His success in taking in train loads of English help and food to the suffering French, at the close of the siege of Paris, was remarkable. See Dr. Smiley's biography of him. He was killed through an accident by a runaway horse, Nov. 21, 1876, in Carlisle.

The late A. T. Stewart, born in Ireland, died in New York, left millions to be distributed after his death by his widow. The \$5,000,000 Anglican Cathedral at Gardin City, is a monument of only part of the vast wealth.

George H. Stuart, once of Belfast, Ireland, became a millionaire merchant of Philadelphia. He was a man of most devoted spirit and charitable deeds. During the late civil war he was oppressed with the scarcity of chaplains among the dying soldiers. He originated what was called the "Christian Commission," that raised its millions of means and its thousands of agents to wait upon the dying soldiers.

Mary Stuart, widow of Robert Stuart, died in New York, Dec. 30, 1891, leaving an estate of \$4,574,933 to be distributed among many charitable objects. The McGills, of Montreal, consecrated their wealth to God by building one of the largest and most successful universities on the American continent. The original donation with others have swelled its resources up to millions. The Victoria Hospital of the same city, costing about \$2,000,000, has been the gift of Lord Mount Stevens, and Lord Strathcona, who has given \$2,000,000 more for a ladies' college attached to McGill. The hospital is one of the finest buildings in the world. Miss Garritt, of Chicago, gave some city lots for a theological institute for young ministers. The gifts have since risen in value, with others, to above one million dollars. It stands re-

lated to the Northwestern University, at Evanston, Ill. Mrs. Mary E. Garrett of Baltimore, lately handed her check for \$350,000 to the Medical College of the Johns Hopkins University to aid in the medical education of women. All honor to the lady who helps her sex, noble daughter of a worthy father, who made the Baltimore and Ohio railroad one of the greatest and most successful railroads in America, and then passed home to heaven after being noted for his philanthropy here.

The Baroness Burdett Coultts, at the age of twenty, became heir to a large inheritance, two millions sterling, with which she has aided many a deserving cause. She was the youngest daughter of the late Sir Francis Burdett, maternal granddaughter to Mr. Coultts, the banker, from whose wife her wealth came. The baroness is a lady of high intellectual attainments, the lover of literature and the friend of literary people. She was raised to the peerage in 1871. Eleven years later she married Mr. William Ashmead Barlett, an American gentleman of high standing and a worthy member of the British Parliament. She paid the passage of 1,000 east end city weavers to Australia, who nearly all paid it back. She loaned \$50,000 to the fisherman of Skibbereen, Ireland, to buy nets, boats and tackle, who are paying it back. She has aided many of the poor in Ireland to homes; she has erected a number of model dwellings for the poor on Bethnal Green, London. A devoted member of the Established Church, she has endowed the bishoprics of Adeuaide, Capetown and British Columbia. Gen. Bidwell and Mr. and Mrs. Demorest have been givers to the temperance cause and kindred objects of charity.

Marshall Field, of Chicago, has given \$1,000,000 to the purchase of the Art Palace of the Columbian Exhibition; to his subscription, others have added liberally, so that the building and its contents cost about \$2,000,-



000, while the large gifts and donations of exhibitors to this new Columbian Museum would swell the whole to about \$5,000,000, forming one of the greatest schools in the world for the study of art, science and literature. It was dedicated and opened to the public on Saturday, June 2, 1894.

Philip D. Armour, an American by birth of Scotch descent, stands at the head of the largest meat market in the world, whose stock yards, elevators for grain, 4,000 rail cars, and 1,000 horses to move his business, make him the largest millionaire in Chicago. He pays out yearly \$7,000,000 to 12,000 hands, which helps about 50,000 people. While noted for his liberality to many causes, he has spent nearly \$3,000,000 on the Armour Mission, which embraces church, Sunday School, and a polytechnical school, where he educated about 1,000 boys and girls for different trades in life, and from which he will supply his future clerks for his immense business. Over the care of these institutions he has placed Rev. Dr. Gunsaulus, an eloquent preacher and sympathetic pastor.

The Meharry family, of American birth and Scotch-Irish descent, have been well-known for their gifts to missions, churches and colleges in Ohio, Indiana and Illinois. There were five brothers, all noted for their gifts and devotion; Rev. Alexander, Samuel, Hugh, Jesse and David Meharry. Some of their gifts passed through the writer's hands to the building of the Belfast Wesleyan College in Ireland. The Meharry Medical College, of Nashville, Tennessee, for colored students, has cost them about \$30,000, in which they have been aided by Robert Blackstock, Rev. Dr. J. A. Kumler, and some junior members of the family.

The Misses Trotter and Mrs. Fitzwilliams, of Bloomington, Illinois, are ladies who have done much in many lines of philanthropy. The Trotter family are from the

banks of the Boyne, Ireland. The late Mr. John Trotter was thrice elected mayor of Bloomington. He introduced many reforms in the city administration. Miss Trotter and her brother have assisted many of the poor in Bloomington, to build homes of their own, by lending them money on the Baroness Coult's style of lending and trusting the poor. The \$50,000 library building, which adorns the city, is the monument of Mrs. Allin Withers, who presented the lot, and Miss Trotter and Mrs. Fitzwilliams, who were the givers and gatherers of the funds to put up the building.

Mr. James E. Scripps is a millionaire of Detroit, Michigan, the proprietor of two papers in Detroit, one each in Cleveland, Cincinnati and St. Louis, and belongs to one of the most gifted and literary families in America, to whose family connection reference has already been made. His large gifts in philanthropy are rich and varied; \$100,000 to Trinity Reformed Episcopal Church building, to the Art Museum \$75,000, to parks and other institutions, various sums.

#### *The Founders of Philanthropies,*

who without much means of their own, like the apostles, invested with extraordinary gifts from on high, have been made a blessing to millions, through organized agencies they have called into the field, and will continue until the millennium comes.

*Rev. Theobald Mathew*, a Catholic priest, was born in Ireland, October 10, 1790, and died December 5, 1856. On the 10th of April, 1838, he organized a temperance society of three; a church clergyman, a Quaker and a Unitarian. Two years later, his converts to temperance numbered nearly three millions. It is probable that, as the result of his labors in Ireland, England, Scotland and America, before his death the number reached ten millions. Distilleries, breweries and saloons

were ruined, jails emptied, crime almost vanished and wealth increased. The poor were fed and clad, and the millions that went to intemperance were turned into channels of trade and prosperity. He bore a fine personal appearance, a face almost angelic, a voice of music, a heart of love and sympathy. He could not hold money and see suffering. He gave so largely, that he almost became a bankrupt, until the British government came to his aid with a pension for life. Worn out with excessive labors, he died from apoplexy and went home to heaven. Had the Church followed his work with zeal, what a reform.

*Dr. Henry Muirhead* of Scotland, has bequeathed \$170,000 for the founding of a medical college, Glasgow, for women, and St. Andrew University has opened the doors to women for the same purpose.

CHAPTER VIII.

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MRS. THOMPSON, FOUNDER OF THE W. C. T. U. SOCIETIES—  
HOME AND FOREIGN MISSIONS—G. A. R.—M'GREGOR—  
COUNTESS OF DUFFERIN—IRISH AND ARME-  
NIAN HELPS—PATERSON—CARNEGIE  
— HELEN GOULD — J. D.  
ROCKEFELLER.

The Woman's Foreign Mission of the Methodist Episcopal Church, originated in the home of Rev. Dr. William Butler, Boston, Mass., founder of the Methodist Episcopal Missions in India and Mexico. In a conversation with Rev. Mrs. Dr. Butler, Mrs. Parker and Mrs. Flanders, the plan was laid on the 14th of March, and the society organized March 23, 1869, in Fremont Street Church, Miss Thoburn and Miss Swain becoming their earliest missionaries. They found millions of women and children in heathendom, whom the male missionaries could not reach on account of the laws of heathendom, and to which lady missionaries could have access; "What hath God Wrought," "The Lord giveth the Word, the women that publish the tidings are a great host," Ps. 68:14. For twenty-five years they have raised \$13,139,757.31 for India, China, Japan, Korea, South America, Mexico, Italy, Africa and Bulgaria. They have 50,000 women and children under instruction, 700 Bible women and teachers in hospitals, schools, orphanages, colleges



for women and homes for the widow and outcasts. Where the wives and mothers are converted, whole families will follow; this is the mightiest work for the uplift of the world.

The Woman's Home Missionary Society, in its organization in 1880, is largely due to Mrs. Jennie Willing of New York, and Mrs. Dr. Rust, of Cincinnati, Ohio, who gave much time, labor and eloquent addresses on its behalf. It has raised in the thirteen years \$1,145,781.19. Its agents meet the daily emigrants landing at Castle Garden, New York, follow the foreign population to the cities, the mines, the railroads and the mills, where their work supplies the wants of our American frontier, with help to home missionaries. They help the deaconesses in hospital work in the largest cities, provide homes for waifs and orphans, and help aged widows. What the Ladies' Missionary Societies of the Presbyterian Churches and others have done, I have not the facts and figures to repeat, but we know they have done a grand and noble work.

The Woman's Crusade and Woman's Christian Temperance Union should not be forgotten in this enumeration. The crusade began under the agency of Mrs. Thompson of Hillsboro, Ohio, the daughter of ex-Governor Trimble, aided by Mrs. Stewart of Springfield, Ohio, on the 24th of December, 1873; all of whom were Scotch-Irish. The crusade swept over all the Western and Middle States, striking down saloons and intemperance in all directions, saving thousands from the ruins of intemperance, resulting in the formation of the W. C. T. U. Society, now the largest in the world, whose branches spread over the world, and whose agents are found in every land, under the guidance of Miss Willard in America, and Lady Henry Somerset in England. Its publishing house and Temperance Temple in Chicago are

monuments of its success. The G. A. R., or Grand Army of the Republic, is one of the most philanthropic societies, which has done a grand work among the soldiers of the Union. It originated in the large and sympathetic heart of Rev. W. J. Rutledge, chaplain, who communicated his plan to Dr. Stevenson of the army, these, to others, until organized. Chaplain Rutledge stands related to the Rutledges of Virginia and North Carolina.

*Rob Roy.*

John MacGregor, philanthropist, was the eldest son of Gen. Sir Duncan MacGregor of Scotland. He was born in 1825 and in his childhood was rescued from the Kent, a burning ship, when on his way with his father's regiment to India. In his eighth year he had a special answer to prayer and grew up in grace and manhood, a large man of muscular force and strong moral character. A graduate of Cambridge; he early threw himself into philanthropic measures, especially for the young. He was one of the founders of the Ragged Schools, and after earnest prayer originated the Bootblack Brigade, which has extended to America. Dickens, Thackeray and Kingsley, by their writings had roused the nation to thousands of destitute poor. "Rob Roy," as he pleased to call himself, with Kingsley, Lord Shaftesbury and Fowler, introduced measures in Parliament to ameliorate their condition, which was but the beginning of what is now the county and parish councils in England, which are destined to work a revolution. At the head of these is Hon. Robert Fowler, a member of the cabinet. As a writer and lecturer, Rob Roy was a great success; \$50,000 he derived from these, he devoted to works of benevolence. His whole plan was to teach the young and poor to earn their own bread, by giving them work to do. When thousands of ragged waifs gathered into the

schools, half fed and half clad, he was puzzled to know how to get them food, and the words came, "Give them to eat;" then in prayer before him rose the Bootblack Brigade. He loaned them money, and started them in business, and he soon had 6,200 boys at work, who in a few years earned \$221,000; the yearly income in London alone is \$60,000 at present. Many of the boys Mr. MacGregor helped to places in America and Australia, where they became independent. His rooms were ornamented with their portraits and his desk filled with letters. He died July 16, 1892, saying, "I go to see Him." In raising funds for benevolent objects, no man has ever exceeded Bishop McCabe, who, with musical talent as composer and singer, the persuasive and powerful preacher has raised for Christian commission, church extension, dedication of churches and missions, about \$16,000,000. No other man has ever done such a work. Bishop William Taylor of the M. E. Church, mentioned elsewhere as an evangelist, has been the founder of churches, missions, schools and conferences in South America, India, Africa and Australia that number thousands of souls, and millions of dollars in institutions. The parting scene between him and Bishop Hartzell, at the General Conference was most touching; he went to South Africa, and Hartzell to western Africa.

Dr. Leslie Keely, the founder of the Keely Institute, of Irish descent and American birth, an army surgeon, who has saved millions by his Keely cure, from inebriety, alcoholic and opium poisons, and returned them as healed to their families and society, ought here to be mentioned.

*The Countess of Dufferin and Zenana Medical College.*

Although the Woman's Foreign Missionary Society of the M. E. Church, through Miss Swain began the first zenana medical mission in India, Miss Beilby of

the church missionary society began her work in India in 1881. In that year Maharani, the wife of the Maharajah of Punna, was suffering from a severe and lingering disease. Miss Beilby was sent for and the Maharani was healed; gratitude moved her husband's heart, and he built a large hospital for the training of male and female physicians, and the healing of diseases. Miss Beilby, on a visit to England, bore a letter to the Queen. The Queen subscribed and asked Lady Dufferin to superintend the new mission under Lady Dufferin's care. The system has spread into several provinces, and now has an endowment of about \$300,000.

#### *Philanthropy in Ireland.*

Of all the philanthropies known in history, that which met the Irish famine was perhaps the greatest in all; about \$346,000,000, of which \$25,000,000 was contributed by the Irish in America to their friends in Ireland; a portion of which support passed through the writer's hands.

#### *Armenian*

suffering calls aloud today for help against the great assassin, and support for her perishing children.

A few quotations from recent writers will aid us in closing this chapter of remarkable philanthropists. Reference has already been made to Paterson, the founder of the Bank of England. Let us see him in another relation.

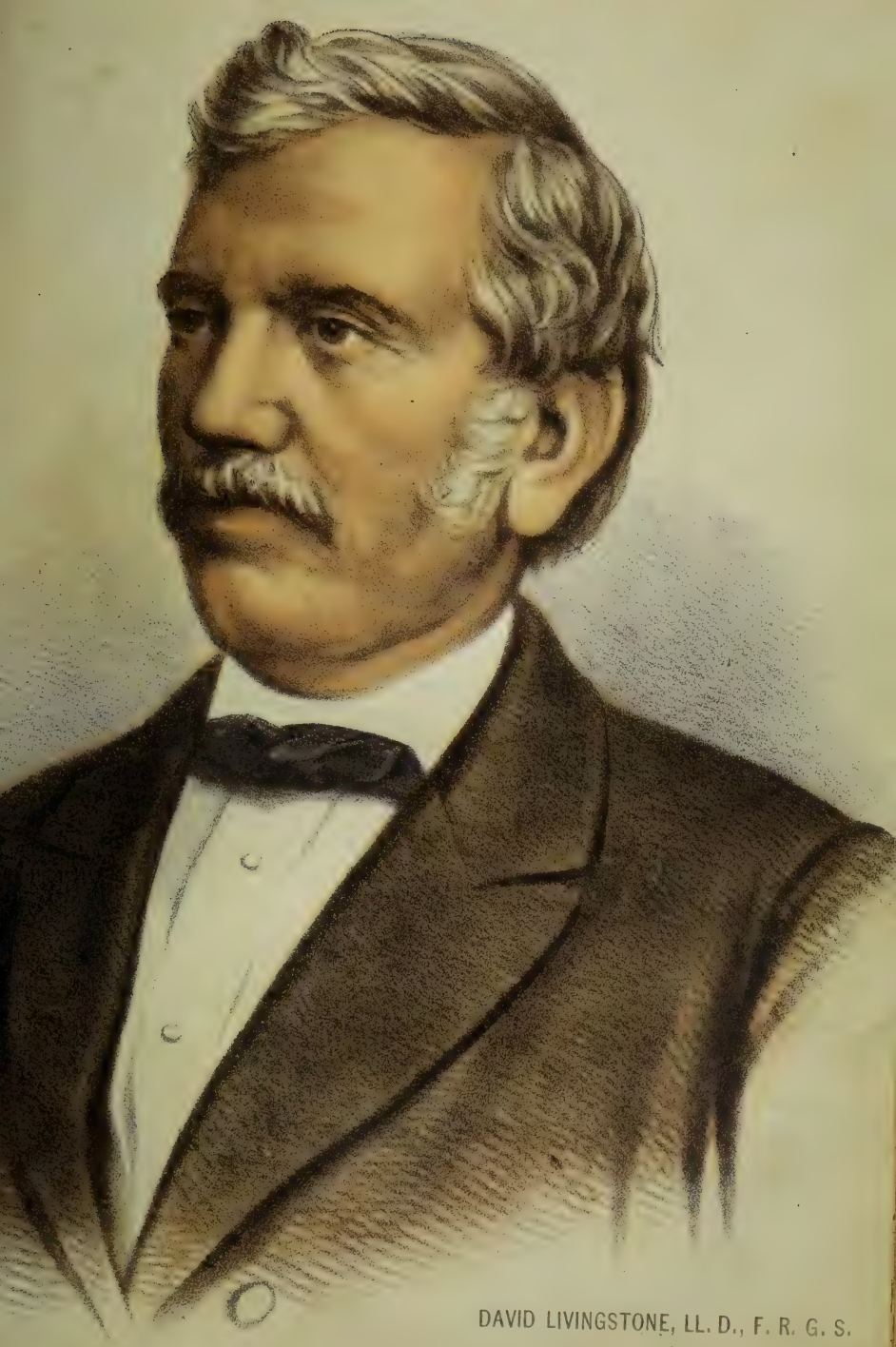
#### *"An Interesting Prophecy.*

"To us on the verge of an interoceanic waterway across Central America, the forecast of that remarkable Scotchman, William Paterson, the founder of the Bank of England, is of singular interest. Peddler, buccaneer, preacher, banker, statesman and speculator, his mind



had that bigness of perspective which belongs to genius. It is in connection with his great Darien scheme for colonizing Central America with Englishmen and thus grasping what he believed would be the key of the commerce between Europe and Asia, that contemporary thought will recall his career, though he first organized the greatest monetary institution in the world. When projecting his Darien dream, he said, 'If neither Britain singly, nor the maritime powers of Europe will treat for Darien, the period is not very far distant when, instead of waiting for the slow returns of trade, America will seize the pass of Darien. Their next move will be to hold the Sandwich Islands. Stationed thus in the middle, on the east and on the west sides of the new world, English-Americans will form the most potent and singular empire that has appeared, because it will consist, not in the dominion of a part of the land of the globe, but in the dominion of the whole ocean. They can make the tour of the Indian and southern seas, collecting wealth by trade wherever they pass. During European wars they may have the carrying trade of all. If blessed with letters and arts, they will spread civilization over the universe. Then England, with all her liberties and glory, may be known as Egypt is now.'

"At the time when these words were spoken, about 1695—for that was the year when his Darien company was incorporated—the English in America consisted of a few scattered colonies without much power or prospect of a great future. Yet this Scotch speculator's eagle vision pierced the far future and foresaw the logic of possibilities 200 years ahead. That Americans will now read the Nicaraguan route probably for his projected canal 'from Venta Crucis to Panama upon the south sea by land about eight short French leagues' does not affect the interest of his prevision. Paterson recognized the engineering difficulties which interposed, but



DAVID LIVINGSTONE, LL. D., F. R. G. S.



he did not consider them insurmountable, even in his age. It was the tremendous results which he foresaw to follow from such a shortening of the maritime route around the world that made him perhaps too sanguine for this period. What he prophesied will soon now be an accomplished fact and become one of the great revolutionizing agencies in the world's trade by the enterprise of England and America."

*Mr. Andrew Carnegie,*

whose home is at 5 West 52d St., New York, and great iron plant in Homestead, Pennsylvania, is a Scotchman by birth, and an American millionaire, who has given about twenty million dollars to the building of music halls, libraries and art galleries for the benefit of the public both in Scotland and America. As a book led to the turning point in the writer's life, so Mr. Carnegie, feeling the usefulness of books to himself, has provided libraries for millions of readers in his native and adopted land. A great philanthropy and a grand philanthropist in this age of knowledge. That others may see how he rose, we quote a recent writer who says he came to this country a poor boy, and now stands at the head of the largest iron plant in the world, of which Mr. William Frick is manager:

Mr. Carnegie, who is sixty-two years old, received his start in life by purchasing a few shares of the Pennsylvania railroad with money he had saved while working for that company in the capacity of telegraph operator. He was advanced rapidly by the company, until he became superintendent of the Pittsburg division.

His first start in the iron business was during the war, and while he was superintendent of the Pennsylvania railroad. With money raised by mortgaging his mother's house, he purchased a large blacksmith shop, and began the manufacture of heavy mill tools and ap-



pliances. He also turned out railroad work in the way of car couplings and bolts.

His business was so successful that at the close of the war he purchased an interest in the mill of Andrew Kloman. He managed the business with such shrewd ability that he bought Mr. Kloman's interest, and became sole proprietor of the plant. Then he organized the firm of Carnegie Bros. & Co., the other active members being his brother, Thomas M. Carnegie, and David A. Stewart.

Fabulous profits were made, and the firm began acquiring six other big mills. The steady stream of golden dollars that began coming Mr. Carnegie's way during the war never stopped. He has given to public libraries and charities from \$5,000,000 to \$10,000,000. Mrs. Carnegie was a Miss Louise Whitfield, daughter of John Whitfield, of No. 35 West 48th St., New York.

Mr. Carnegie has lately sold his interest in his plant for \$100,000,000, to his partners, of whom Mr. Frick becomes president, and will devote his best wealth to works of benevolence. Blessed example for other millionaires to follow.

*Mr. Carnegie's Gifts.*

Mr. Carnegie has given away \$17,000,000 in the past twenty-five years. Following are his known public gifts, aggregating \$11,949,000

Pittsburg Library and Art Gallery.....	\$3,000,000
Allegheny Free Library .....	375,000
Braddock Free Library .....	500,000
Johnstown Free Library .....	300,000
New York Free Library .....	50,000
Fairfield (Ia.) Free Library .....	40,000
Greensburg Free Library .....	60,000
Town of Carnegie Free Library .....	210,000
Washington Free Library .....	250,000
Pennsylvania State College Free Library....	100,000

Stirling Free Library .....	30,000
Jedburgh Free Library .....	10,000
Dunfermline (Scotland) Free Library.....	200,000
Edinburgh (Scotland) Free Library.....	250,000
Aberdeen (Scotland) Free Library.....	30,000
Peterhead (Scotland) Free Library.....	5,000
Ayr (Scotland) Free Library.....	50,000
Inverness (Scotland) Free Library.....	8,000
Wick (Scotland) Free Library.....	15,000
For American Art .....	1,000,000
Homestead Institution .....	500,000
Chicago University .....	3,000,000
Duquesne Institute .....	500,000
Bellevue Medical College.....	76,000
Pittsburg Observatory .....	20,000
Organ for New York Church Divine Fratern- ity .....	20,000
Pittsburg Carnegie Institute .....	1,750,000
Total .....	\$11,949,000
An English Birmingham University.....	2,225,000
	<hr/>
	\$14,174,000

making in all at this date about \$20,000,000, as gifts to charitable institutions.

*The Mission of the Preacher and the Capitalist, or Jay Gould and His Millionaire Family.*

When but a youth of thirteen, the writer heard a farewell sermon in the parish church of Killeishee, county Longford, Ireland, by an Episcopal clergyman, from Hosea 11:4, where the ministry of the prophet suggested the pastoral work of the preacher. The village was crowded with carriages from far and near. Crowds thronged the church and galleries. Many were in tears as the preacher with eloquent voice and moving pathos described the prophet's mission, and his own pastoral labors among the flock he was leaving. The sermon was full of seed thoughts for time and eternity, and the preacher became one of the most eloquent in the British

Isles. He was of Scotch descent, his name was Gould, and his sermon golden. The gifts of God are various, to some He gives the power of turning many to righteousness, who shall shine as the stars forever and ever; to others the power of gathering and amassing wealth, to advance His kingdom and His people whom He may receive into everlasting habitations.—Luke 16:9.

*Passing From the Preacher to the Capitalist.*

The writer has never forgotten the sermon of the former, nor the kindness of the latter in clergymen's permits along his railroads to do the work of the ministry. Complaints have been made against absorbing smaller roads and bondholders into greater system without taking into consideration the benefit to the larger public. The Goulds were of Scotch descent, both by father and mother. The Moores, on the mother's side, settling near the Goulds in the region of the upper Delaware. Col. Abraham Gould, the grandfather, fell fighting in the revolutionary war. Jay Gould was born in 1836 at Roxbury, New York. It is said his mother was a Methodist and he professed religion in a Methodist church in his youth, although subsequently leaned toward the Presbyterians. He rapidly rose to the controlling power in New York and Erie, the Union Pacific, Wabash and Western railroads, the American Union and Western Union telegraph companies, besides the control of the New York elevated street railway. His vast railroad and telegraph enterprises gave work to thousands of workmen and their families. To the yellow fever sufferers at Memphis and the needy frontier farmers of Kansas he gave large donations, and died a few years ago worth seventy-five million dollars. The estate he left to his family is now worth about \$100,000,000. His widow was the daughter of Mr. Miller, a New York merchant. Of his five children, George, Edwin and

Howard, his sons, are following the father's pursuits in business. His daughter Anna has married a French count and is gone to live with her husband in France, while Helen, who has helped many charitable objects, lives in her beautiful home at Lawrence on the Hudson.

One of the latest writers describes Miss Helen Gould thus:

Helen Gould, daughter of the late Jay Gould, has a fortune of \$15,000,000, and is, according to an authority, "the most remarkable young woman in New York society today."

She eschews all fashionable pleasures, and according to the World, "goes on year after year in the even, noiseless tenor of her way, living her studious, benevolent, helpful life"

The creed by which she regulates her life, is summed up in these words: "I expect to pass through this life but once; any good, therefore, that I can do, let me do it now; let me not neglect it, nor defer it, for I shall not pass this way again."

The greatest happiness of Helen Gould's life is to make others happy.

Her charities, however, are as unostentatious as her life.

She gave \$100,000 subscription to the Spanish-American war and about as much more to the sick in soldiers' hospitals.

Miss Gould's income is over \$500,000 a year, and of this she spends twenty times as much upon charity as upon herself.

Especially is Helen Gould the friend of forlorn children. Always interested in hospitals and circles for babies, she supports two beds in the Babies' Shelter connected with the Church of the Holy Communion. Her charity at Woody Crest is well known. The old time manor house, about two miles from Lyndhurst, is



a paradise for the tiny couples who are so fortunate as to be sent there. This charity Miss Gould calls her "recreation."

She lives in a fine, old-fashioned mansion on the corner of 47th St. and 5th ave. Miss Gould's health has not been the strongest since her father died, and on that account as well as her own tastes and inclinations, she has preferred to spend most of her time at her country home near Tarrytown.

### *The Rockefellers.*

Mrs. H. L. Spelman, mother of the oil king, John D. Rockefeller, died a few days ago, at Fort Hill, Mr. Rockefeller's country home. When the Rockefeller family came to America from Scotland they were very poor. They first settled on a small farm near Moravia, N. Y., where the two sons and two daughters were born. When John D. Rockefeller reached his ninth year the family moved to a farm near Oswego, which was then owned by C. M. Lamonte, a farmer, in whose service Rockefeller earned his first money. He had a wonderful regard for his mother, and as a child was conspicuous by his marked attention to her. The neighbors considered the young man a dreamer, but a few years later, when the family moved to Cleveland he showed that he possessed strong mental character. In Cleveland the Rockefeller boys went to school, and in the summer John D. worked for a commission house. In 1857, when he was nineteen years old, he opened a commission store with a friend, and in eight years saved \$5,000. This was the foundation of his immense fortune. He invested it in petroleum. He kept at it and in a few years the Standard Oil Company was organized, and Rockefeller became one of the richest men in the world.

Mr. Rockefeller is perhaps the wealthiest man in the world, and noted for liberality. To the Chicago University he has given about \$10,000,000.

*Sir Thomas Lipton,*

who won a fortune and a title, is the name of an eloquent article in the New York "New Voice," by Chauncey Montgomery McGovern, of April 15, 1899. Our attention was first called to Sir Thomas Lipton by the advertisement and sale of Lipton teas at the Chicago Columbian Exposition in 1893, and by the use of them ever since, as choice teas. The hero of this sketch was born in Glasgow, Scotland, of poor, but industrious parents, who could not afford their son the means for a collegiate education, or to start in business for himself. While at the common schools, he met with the life of "Dick Whittington," whose career created a purpose in the boy's heart of making a fortune and spending it on good objects. With this purpose in mind, he started from Glasgow for London, at the age of fifteen years, with a peddler's pack of needles and thread, to sell to the farmers' wives on the way as he traveled on foot through the country. Arriving in London, he sought in vain for a situation, as he had no personal friends there to recommend him. While in London, he took passage as a stowaway boy on board a merchant ship for New York, where in vain, as in London, he sought for place to earn his living. Starting as a tramp for the south, he reached the rice plantations of South Carolina, where he worked for three years among the negroes, reading in his spare hours the advertisements in the New York papers. It was then he conceived the idea of starting a tea store, and make it a success by advertisement in papers.

With this new idea, he returned to New York, but could get no money to start his enterprise.

*Returning to London,*

he tried it there, but no one would lend him the means.

He went back to Glasgow, his native city, to his parents, and borrowed from them all that they had laid by in the saving bank for a rainy day, \$500. With this amount he started again for London, rented a small store, bought a quantity of good tea, which he sold cheap, bought two large, fat hogs, had them shaved, dressed with banners and pink ribbons and guided by drovers through the streets of London, to the tea store, which brought thousands of purchasers, where they bought teas cheap and good. The trade once established, now centres in sixty stores in London, some in nearly every city in the British Isles and America, where also he has large houses. To supply these, he has purchased large tea plantations in India and Ceylon. In Chicago he has one of the largest meat packing houses in the world, where an average of 3,000 hogs a day are slaughtered for his meat markets, furnishing the British army with provisions, and the public from his factories with ginger ale, mineral waters and candies. To the London poor, he gave at the Queen's Jubilee \$125,000, to a festival, \$125,000, more to the plague and famine sufferers in India. Today he is said to be worth \$50,000,000. Last year he was knighted by the Queen, and it is said will be married to the Lord Mayor's daughter in the winter. Sir Thomas Lipton is a modest man, benevolent and liberal. Having done so much for others, he has well remembered his parents, who loaned him the \$500 which became \$50,000,000 in his hands. He remains as a providential man, raised up by God for a providential work and as an example of perseverance, industry and economy before the young men of the age.



THE RIGHT HON. WILLIAM EWART GLADSTONE, M. P.





*Philanthropy in Deaconess Hospital, Home, Co-operative Labor in State and Church.*

The ancient order of deaconesses was one of the ministries of the Church in the apostolic and primitive times, ordained and set apart to the work of assisting in the sacramental services. The deaconess taught in the schools and waited and watched with the sick and suffering.

The Scotch-Irish Churches retained the office, utilizing the agency in all branches of the Church with great effect. The Church of Rome dispensed with the office, but used woman in more subordinate relations of convent life. The reformed churches, to their great loss, did not revive the office, only in one instance in New England, referred to by Governor Bradford in the Congregational Church.

John Wesley and the Quakers used the office without the name in their early societies.

Pastor Fliedner, visiting these societies in England a few years ago, adopted the system, with the name, on his return to his Lutheran Church in Germany, connecting the hospital with the work. He and his wife began the Kaiserwerth system, which triumphed over all opposition, resulting in the latest report of a large mother house with about thirty other allied branches in Germany and her foreign missions, costing an annual expenditure of a million dollars, and aid to thousands of the afflicted.

In 1872, the Methodist Episcopal Church in Germany adopted the system and Rev. Mr. Pennefeather, an Irish clergyman, introduced it to the English parishes of the Established Church. In 1889, the writer witnessed the services of the sisterhoods at the Western Wesleyan Mission, London, under the charge of Rev.

Hugh Price Hughes and Rev. Mark Guy Pierce, as very successful.

Bishop Thoburn introduced the system to India; returning to America, he found Rev Dr. and Mrs. Lucy Rider Meyer, his wife, had begun their Chicago Mission Training School, out of which originated the order and deaconess work of the Methodist Episcopal Church, that now supplies so many branch-houses in America and the foreign missions, at a large cost and with property worth about \$1,000,000, and an agency of 800. Bishop Thoburn, his wife, and sister superintend the work in India. In 1885, the writer endeavored to introduce the Protestant Hospital in Bloomington, Illinois, which was consummated by the introduction of the Chicago Training School system of deaconesses with great success, managing a property and buildings of six acres in Midway park worth about \$30,000, to which efforts are being made to add about \$30,000 more in new buildings and homes for the aged. Dr. Schroeder and his wife, a cousin to Bismarck's wife, have added \$5,000. Property worth about \$200,000 has been left by the late Chief Justice Scott, referred to in another place, for the building and endowment of another hospital in Bloomington, which will make the place noted as a city of churches, schools, colleges and hospitals.

The beautiful female college of Cincinnati, Ohio, originated by the late Rev. Dr. Charles Elliott and worth \$90,000, has, with the aid of Mr. J. N. Gamble, been given to the deaconesses in connection with Christ's Hospital. Mr. Gamble is a noted philanthropist, sharing with his workmen of his large soap manufactory, a large portion of profits as well as good working wages.

*Margaret of New Orleans.*

Passing from Cincinnati to New Orleans, there stands in that city at the intersection of Camp and Pry-

tania streets, a marble monument, which is inscribed to Margaret, the mother of hospitals and orphans, whose history is this:

In the time of the Irish famine, there sailed to America an emigrant ship, on board of which were Mr. and Mrs. Richards, a young Baptist couple from Wales, and William and Mary Gafferty, a Catholic young couple from Ireland, who died of ship fever in Boston, shortly after landing, leaving an orphan babe called "Margaret," whom Mrs. Richards took to raise, on the death of her husband about the same time. As Margaret's parents were Catholics, Mrs. Richards sent Margaret to Catholic schools. As she grew up, she married Charles Haughery, a young Irishman of delicate health, who, with his bride, moved to New Orleans for a better climate. Haughery died in his youth, and their child soon followed the father, and left Margaret a young widow in a strange city. Raised to industry, she turned her energies to the dairy business, making money rapidly for the Catholic Orphan Asylum.

From the dairy business, Margaret took up the bakery in 1860, in which she made a large fortune by her wise business management, making the best and cheapest bread in the city, drawing its trade and that of the soldiers in the time of the Civil War. For some time, pestilence and want followed the war. Parents died, leaving thousands of children orphans. These Margaret gathered into orphan asylums, and built the grand Charity Hospital, one of the largest in the world, giving in all \$600,000 to orphan asylums, hospitals and charities. For forty-six years, she thus lived and labored in New Orleans, and died February 2, 1882, with these last words on her lips: "The Lord sometimes has to lay His finger on me to let me know I am mortal, and don't belong to myself, but to Him." Her remains were followed to the grave by thousands of Catholics and



Protestants. The monument erected by the citizens is her memorial.

*Charles H. Hackley*

of Muskegon, Michigan, entered in early life into the lumber business in the forests of Michigan, making his home in Muskegon, and a fortune for himself and its citizens; his lumber trade adding millions to its wealth, giving besides, more than half a million of dollars to literary schools, hospitals, churches, monuments and parks. The Chicago Record gives a group of the buildings and schools he gave to the city, one of which is a costly manual training school for boys and girls.

*The Late Col. Joseph Monroe Bennett*

commenced business as a journeyman tailor and rose to own the largest clothing house in the world, making much of his wealth by the sale of his goods for the Union army, during the late Civil War, and the purchase of vacant lots as real estate in some of the larger cities of the east. Inheriting his business tact from his Methodist mother, like the Quaker blood in him, he was a giver and helper of poor and aged men and women, often punctuating a sentence or two, by slipping a five dollar bill into the hands of the grateful receiver, or helping many a poor peddler or grocer to a new rig in horse, harness and vehicle. After providing liberally for nineteen relatives, he gave to charities the following sums:

To the Methodist Episcopal Orphanage, Philadelphia .....	\$200,000
To the University of Pennsylvania for co-education .....	500,000
Home for aged people in Philadelphia.....	50,000
To the Deaconess Home, Philadelphia.....	30,000
To other Methodist, mechanic and Masonic Homes for aged .....	10,000
To a home for mutes.....	40,000

To colored Methodist churches.....	10,000
Other gifts to churches, hospitals and homes would make .....	160,000
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About a million in all.....	\$1,000,000

Casting his lot in among the Methodists, he died in hope of eternal life. See *Christian Advocate*, October 27, 1898.

The Guinness family of Dublin, Ireland, connected with the world's greatest brewery, have been well known for their liberality. The late Sir Benjamin Lee Guinness gave \$700,000 to the restoration of St. Patrick's Cathedral, Dublin, making it one of the most beautiful in the world. His son, Lord Iveagh, has given \$1,250,000 to the building of cheap sanitary homes for workmen, and about \$2,000,000 to a medical institute for original science. Another, if not distantly related, Rev. H. G. Guinness, has been an eloquent preacher, a fine writer, and founded the Congo Mission in Africa, assisted by his wife and daughter.

The co-operative system in which capital shares with labor part of the profits, as well as the wage earnings, is a grand philanthropy which will end strikes, and bring on the golden age. The originator of this system was a Mr. Vandeleur, an Irish landlord, in 1831, in the midst of the Terryault trouble in which many lost their lives. Hon. Horace Plunkett, M. P., is extending the system to other business branches in Ireland, with great success. In 1833, the Trades Union was formed in London, when six members of it, who had struck for higher wages, were transported to Botany bay for connection with the union, by local magistrates, where they lived. As these men were Methodist, the Wesleyan Church, Mr. Wakely and O'Connell, pleaded against the vile tyranny and compelled the government to restore the men to their families and permit the establishment

of labor unions throughout the Empire. In the same year, LeClare in Paris, established the co-operative system with his operatives, making it a great success. Mr. Henry Demorest Lloyd, in a late visit to Great Britain in 1897, found one-seventh of the population connected with 1,845 societies, 1,591,455 members, \$311,435,290 sales, profits \$33,589,580, after getting benefit of provident, educational and other funds.

Standing at the portals of the twentieth century, the writer would suggest a two hundred million dollar fund for the Protestant Church of Christendom for works of philanthropy, to begin with the new century. Of this, the Wesleyan Methodist Church of England have commenced with \$5,000,000, the Methodist Church of Canada \$1,000,000, and the Methodist Episcopal Church of America \$20,000,000, on recommendation of its bishops. There are two hundred million Protestants in Christendom. This would be but a dollar for each member. If each even gives as the Wesleyan of England, the fund would be one billion dollars.

*The Czar and Czarina of all the Russias*

stand at the head of all philanthropists and philanthrophies.

"An important discovery has been made by a contributor to the new number of the 'Proceedings of the Anglo-Russian Literary Society.' The Romanoffs—the ruling family of Russia—derive their descent from Andrew Campbell, a Scotsman. The Czar of all the Russias is by descent a Highlandman, and the McCallum More in his tribal or clan chief. Andrew Campbell, the progenitor of the Romanoffs, found his way across the Continent through Russia to Moscow, to the court of the Grand Duke, Alexander Nevsky, and his descendants rose to high positions there. The Czar, Ivan Vasilievitch, married a daughter of one of these Moscow Camp-

bells, and this lady became known to history as the Empress 'Anastasia Romanovna.' It was from her brother, Nikita, that the Romanoffs descended. Further evidence, you see, in favor of the assertion, that a Scotchman will be found at the north pole when it is discovered."—Westminster Gazette.

During a late visit of the Czar and Czarina to Her Majesty, Queen Victoria, at Balmoral, Scotland, it is said the Czar wore Highland costume, and torches blazed from mountain slopes and summits at night to welcome the royal visitors. It has been well known that the Emperor of Russia is a man of peace, but his greatest victory, and that of the close of the nineteenth century is the late World's Peace Congress at The Hague in Holland, resulting in the Nation's Court of Arbitration to settle national difficulties, prevent war, reduce armaments, and introduce the millennium at the threshold of the twentieth century, which saves billions of money and millions of lives. Yet one more war of the ten horned kings is to come, and then a universal peace will follow of which this is the prelude.



## CHAPTER IX.

THE INVENTORS AND THEIR GREAT INVENTIONS—WATT AND  
THE STEAM ENGINE—FULTON AND THE STEAMBOAT—  
THE WHITE STAR, PENINSULA AND ALLAN LINES—  
THE STEPHENSONS AND THE LOCOMOTIVE RAIL-  
ROAD AND STREET CAR—DR. HENRY AND THE  
MAGNET—MORSE AND THE TELEGRAPH—  
BELL AND THE TELEPHONE—EDISON  
AND ELECTRICITY — PITMAN  
AND SHORTHAND.

The inventors and artists of the Mediaeval Age were almost exclusively Scotch-Irish, as their descendants are the inventors of today. The metal work, sculpture, art illumination of the sacred writings, architecture, as seen in the arch and round towers led to the introduction of the Gothic system, of which they were the originators, which still stands as the most perfect type of religious architecture.

*The Steam Engine and James Watt.*

James Watt, the inventor of the steam engine, was born at Greenock, in Scotland, in 1736, and died in 1819, in his eighty-fourth year. The inventive genius was an instinct in him that could not be suppressed. Even when a child at his mother's tea-table, the force of the steam moving the lid of the teapot, arrested his attention, and set him to thinking how that force might be utilized. Years later, he said to Boswell, who inquired

about his inventions, "I sell here, sir, what all the world desires to have, power." Through law suits to secure his patents and expenses in experiments, his partner, Mr. Bolton and he lost £47,000 before they began to receive any profits. But when they came, they were secured in a competency for life. See this force today, applied to the million wheels in machinery, mills, factories, steamboats, and railroads through the world. When the directors of the Centennial Exhibition decided on opening the exhibition to the public, in Philadelphia, on Sabbath day, Mr. Corliss, a Presbyterian, whose engine moved the vast machinery, said, "No." The engine rested and the Sabbath was kept.

*The Steam Boat and Fulton.* Robert Fulton was born in Little Britain, Pennsylvania, 1765, died 1815. Where Watt left the steamboat force, Fulton took it, and applied it to navigation, and invented the shaft and water wheel. Watt's invention of steam force to mechanical labor astonished the world. Fulton's application of steam to the boat, or ship, on the world of waters, was destined to be as wonderful, whether in paddle, wheel or screw, driving the ocean steamer at the rate of twenty knots an hour. The great difficulties which Fulton met in his way were relieved by Chancellor Livingston, of New York, who stood by him financially until his achievements were accomplished on the 4th of August, 1807. His first steamboat, with an engine from Watt in Scotland, was launched on the Hudson, to steam to Albany, one hundred and fifty miles. Crowds thronged the shores from New York to Albany and back, wondering at the speed and success of the first steamship. In 1831, the Royal William, built at Quebec, by Scotch-Irishmen, was the first to cross the Atlantic.

The Peninsular and Oriental Steamship Co., formed in 1837, claimed to be the oldest ocean steamship in the world, organized by Brodie, Wilcox and Anderson.

Their first vessel, the William Fawcett, was built in 1829; of 200 tons and 60 horse-power, to sail to Lisbon. The last they built in 1894, the Victoria, of 6091 and 7000 horse-power. Their port of entry and egress is South Hampton, and their line of travel is the Mediterranean, the Suez canal, the Indian ocean to India and Australia. They also form the line from Australia to Vancouver in British Columbia. They have now a fleet of fifty-three steamers, averaging above 4,000 tons each, and representing a capital of \$17,000,000. The Cunard Steamship Co. is perhaps the next oldest trans-atlantic line, from Liverpool to Boston and New York. It has been a wonderful success, with the Scotchman McVicar, at its head. It has never lost a vessel and has managed its vast trade with great caution. Sir William Burns, president, has ordered the Sabbath to be respected in loading and unloading the vessels.

*The White Star Line*, forty years ago, used to send her swift sailing clipper ships to South Africa and Australia, as well as America. Her building centre is Belfast, Ireland. Her builders, Harland & Wolff, make to-day the most comfortable ocean steamers for Atlantic travel; in fact they are hotel palace steamers, having carried in the last twenty years nearly half a million passengers across the Atlantic. In 1869, Messrs. Ismay, Imrie and Tomlinson became owners, Harland and Wolff, the builders. Two new steamers, the Teutonic and Majestic, have lately crossed the ocean in less than six days, outsailing the swiftest vessels on the ocean. Another line, the Shaw, Saville and Albion Co., London, use some of the White Star steamers in their vast trade with Australia and New Zealand. Each of these vessels is supposed to carry in each trip 34,000 carcasses of frozen sheep for the London markets.

The Allan Line of Montreal steamers, opened many years ago a new route in the north Atlantic; in summer,

through the Straits of Bell Isle and in winter, south of Newfoundland from Halifax to Liverpool and London. The Allans were Scotchmen of fine business tact, and have built up lines to New York, Philadelphia and Baltimore. The Dominion Line, of Montreal, is next to the Allan Line in age and wealth, and following much the routes of ocean travel and ports of landing. Several other lines of ocean steamers follow these from Montreal. As the lake St. Peter, and St. Lawrence river between Quebec and Montreal, by dredging, has been deepened to twenty-two feet, Montreal has become the great seaport, instead of Quebec. Passengers on the above St. Lawrence route have the advantage of longer river sail, and shorter ocean trip than by Boston or New York.

*The Locomotive and Railroad Steam Cars.*

George Stephenson, the builder of the first locomotive and railroad, was born in Northumberland, in 1771. At twenty he was a large, muscular, athletic, temperate, religious Methodist, pushing his way through poverty to wealth and renown.

In his boyhood he worked at the colliery with his father and went to night school to prepare himself for simple mathematics.

His mechanical taste was wonderful. At twenty he married Fannie Henderson, who died after the birth of their first child. At thirty he constructed the first locomotive steam engine on the principles of speed, economy and efficiency. In doing this he had to make the tools that made the engine. He also invented the steam blast to save the waste of steam. A railroad had to be made for the locomotive. He made the first railroad; the tramway in the collieries gave the model of that. July 25, 1814, the first trial was made, and the engine went hissing over the road, drawing eight cars weighing thirty tons at the rate of four miles an hour.



The crowd gazed, wondered, laughed. Notwithstanding the laugh of the crowd, the irony of Parliament, and pecuniary difficulties in *his way*, he went to improving his plans and patents, until 1825, when he built the railroad across the Chatmoss, a morass between Liverpool and Manchester. The Rocket, his latest improvement, he placed upon this and drove it himself at the rate of thirty miles an hour. The Rocket we saw at the Columbian Exposition in Chicago; a puny, old-fashioned affair compared with the gigantic locomotives of today that stretched away from it. But Stephenson won the victory. In his poverty he never forgot his father; wealth and honor now flowed in, but no titles before or after his name would he receive. His son, Robert, now assisted the father, who gradually retired to private life among his gardens, flowers and birds. He died in peace August 12, 1848. The millions of locomotive engines and railroads of the world are his moving monuments.

*The Tubular Iron Bridge and Sir Robert Stephenson.*

We have seen that Robert, the son of George, assisted his father in his later life, and started some of his new designs of bridge building before his father's death. The great high bridge at New Castle on Tyne was his design. The tubular bridge over the Menai straits, the largest in the British Isles, was the first of the kind, of iron bridges, the tube form being lighter, stronger and more durable than the others. The Victoria railway tubular bridge, built by Sir Robert Stephenson over the St. Lawrence and Montreal is the largest in the world; 6,000 ft. in length, 22 ft. high and 16 ft. wide, costing \$2,000,000. The bridges over the Tyne, the Tay, and the Forth, in Scotland, are also immense structures. The suspension bridge over the Niagara, and the bridge over the Mississippi at St. Louis and the Brooklyn bridge connecting New York, are also wonderful structures.

In personal appearance, Sir Robert was a tall, handsome man, and well deserved the honors conferred on him.

*The Omnibus Street Car* and John Stephenson. The subject of this sketch was not a relative of George and Robert above referred to. He was born in Ireland, July 4, 1809, and came with his parents to New York, when he was only two years old. He was sent to school early and learned rapidly, but in his boyhood was given to making toy wagons, bird cages and sleighs. At nineteen he was apprenticed to a carriage maker. About 1831 he was the inventor, and built the first omnibus that rolled through Broadway, New York. In 1832, he took out a patent for the first street car; the patent is signed by Andrew Jackson, President U. S. The New York Times says his fame as a builder spread to almost every part of the civilized world; there are indeed few nations on the earth in whose cities there may not be seen at the present time, street railway cars bearing his name as the manufacturer. From a beginning in which his manufacturing tools were his only possessions, he built up one of the greatest manufacturing industries of modern times. "We have personally seen," says Dr. Buckley, editor of the Christian Advocate, "the name of John Stephenson on cars in nearly twenty different nations of the globe, besides finding them upon ships on half a dozen oceans and seas in transitu." Mr. Stephenson was a member of the first Sunday school in New York, was a graduate of a Methodist institution, taught a large Bible class in the Methodist Church, of which he was a member for forty years. For about the same time was either a member or leader of some of their largest choirs, was a generous giver and a great helper to young men in starting out in life. He died in 1893, a much lamented man by thousands who knew him.

*The Electric Magnet and Dynamo.* Dr. Joseph Henry, the inventor of the above is of Scotch-Irish descent. Dr. Henry was born in Albany, N. Y., in 1799. He early developed a taste for philanthropical and mathematical studies. He attended the Albany academy, and became one of its professors. It was while there he made those wonderful discoveries on electric magnetism that astonished the world and led to the invention of the magnetic telegraph. From Albany he moved to Princeton College, becoming one of its professors. When the Smithsonian was founded at Washington, he became its secretary, where he closed his long life, in 1878. He was a man of fine personal appearance, simple in manner, devoted in religion. At Willett Point, New York, two Dahlgren guns of 15-inch bore were lately magnetized by Major King. The magnet guns held suspended in the air above them, several fifteen-inch cannon balls one under the other, for some time, and stopped an ordinary watch within three feet of the magnet.

*The Electric Telegraph and Morse.* Samuel Findlay B. Morse was born in Charleston, Massachusetts April 27, 1791. He was the son of Rev. Jedediah Morse, the father of American geography. His mother's name was Findlay, she was of Scotch-Irish descent. Young Morse studied at Yale and went to learn *painting* from West, the great American artist. In 1832, when on board the Sully, returning home, he caught the idea of transmitting intelligible signals by electricity. Taking up the electric magnet where Dr. Henry left it, as an experiment, Morse continued to work until he got his patents perfected and then went to Washington and asked from Congress \$30,000 to build a line between Baltimore and Washington. The Senate had so long delayed, that Morse, who saw no hope of success, had barely enough money left to pay his hotel bill and return home. Next morning, while packing his valise, Miss Annie G. Ells-

worth, daughter of the commissioner of patents, called at the request of her father, to announce to him that the Senate late last night, had passed the bill. "Annie," said Morse, "the very first message which passes over my wires shall be yours." By May 24, 1844, the poles were up, the wires hung, and Annie G. Ellsworth sent four words flying with lightning speed, "What hath God Wrought." The people were electrified, the nations were astonished, the world was turned into a whisper gallery. The ocean telegraph-connects all lands together. The deeds done in one part of the antipodes are known in the opposite hemisphere a few seconds later. Words said in London are known in New York five hours before uttered. After witnessing the triumph of his genius, Morse died in 1873.

The ocean telegraph was established between America and Ireland, thence to the European continent, by the late Cyrus West Field in 1857. After many difficulties, Mr. Field, the son of a New England clergyman, and one of four brothers, noted in the law, literature and the ministry, was himself a merchant of remarkable enterprise, as the founder of the ocean telegraph, which is now largely in Anglo-Saxon hands.

*The Telephone.* Professor Alexander Graham Bell, the inventor, derived his taste for acoustic studies from his father, Professor Bell, of Edinburgh. It was in the laboratory of the Massachusetts Institution of Technology, Professor Bell perfected his experiments, secured a patent and exhibited the instrument at the Centennial Exposition, Philadelphia. It is but just to say, that Professor Gray and others also discovered the telephone about the same time. Apart from the achievement of the telephone in literature, science and commerce, the greatest wonders have been accomplished during the Columbian Exposition in Chicago, between there and New York, 950 miles, when the mayors of both



cities, on the 18th of October, 1892, exchanged salutations in the hearing of many witnesses. This was, however, surpassed by the singing of Mrs. Barker, an English lady artist in Boston, whose bird warblings and sougling of the wind, and songs interspersed by word explanations, were distinctly heard in Chicago in the telephone office above referred to, by sixty persons, a distance of 1,260 miles.

*Electricity and Edison.* Thomas Alva Edison was born in Milan, Ohio, Feb. 11, 1874. His parents had moved from Canada to the United States and were poor in this world's goods. So his early education was very limited, and he took a newsboy's position on the western railroads. It was while there, he commenced his experiments in science. His mind expanded as he read and grasped Newton's "Principia." He took up telegraphy, where Morse had left it, making repeated discoveries of duplex and quadruplex, transmissions of double current messages over the same wire in opposite directions, at the same time. The phonograph or talking machine was his next invention, by which a preached sermon could be registered and rolled out by the phonograph years later, with all the modulations of voice as the preacher spoke it. The megatellophone, an ear and speaking trumpet, was another great discovery, by which persons standing in the open air several miles apart, could distinctly converse with each other. His *Electric Discoveries* have far surpassed all other inventions of the age.

*His Carbon Button Sticks* and incandescent white light, have brought him wealth and renown, and the world untold benefits, comfort and safety in the lighting of our homes, halls, churches, cities, railcars and steamships. The *searchlight*, that flings its condensed rays miles across the gloom, to one distinct place, on

which the concentrated light shines, revealing all its objects, is a marvelous power in times of war or peace.

*Tachygraphy, or Shorthand, and the Pitman and Graham Discoveries.* Millions of men and women are indebted to Isaac and Ben Pitman and Andrew Graham for the inventions and improvemets of shorthand, by which congresses, parliaments, assemblies, conventions, speakers and preachers are reported as fast as the word falls from the lips of the speaker, and are sent by telegraph, flashing over the world. Dr. Edwards, editor of the *Northwestern Advocate*, tells us that his paper paid some years ago \$50 for a report of Bishop Simpson's sermon at Detroit. For same paper a man offered to report for \$5 lately. The queen on her birthday, 1894, knighted Isaac Pitman.

*The Life-boat and Greathead.* Henry Greathead was the son of John Greathead of South Shields. The son himself, became a noted ship builder. In 1791 a Sunderland brig was stranded at the mouth of the Tyne, and all on board perished within sight of their friends on shore, who could render no assistance. A prize was offered for a model life-boat, and Henry Greathead won it by one of his construction, for which he never sought a patent and only obtained £1200 from the government as a remuneration, he having saved already 200 lives at the mouth of the Tyne. Another effort in his life-boat, saved every soul on board a wrecked vessel. There are now about 300 life-saving stations on the British coasts, with boats and crews ready to save life. In one year they saved 855 souls. Mr. Greathead died about 1813. His system has now extended to all lands and nations bordering on sea coasts. The one used by Grace Darling we saw in the *Columbian Exposition* in 1893.

## CHAPTER X.

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CATHERINE SHAW AND PAISLEY THREAD—LIFE BOAT—  
STEAM HAMMER—ETHER AND CHLOROFORM—MC-  
CORMICK, THE REAPER—PHOTOGRAPHY—  
BANKING—DEERING, THE HAR-  
VESTER—SIR ISAAC  
HOLDEN.

*The Paisley Thread* and Catherine Shaw of Bargarren, Scotland. About the beginning of the eighteenth century, the above lady discovered the mode of spinning fine linen thread, the manufacture of which into lace and other forms, laid the foundation of an immense trade, building the town of Paisley and extending into many nations to the comfort and benefit of millions of the race. The great establishments of the above town are the results of this invention.

*The Steam Hammer* and Nasmyth. James Nasmyth was one of three brothers remarkable for mechanical taste and invention. He was born at Edinburgh in 1808. He went to London and became a manufacturer of fine tools. He invented the steam hammer, that has done such marvelous execution in pile driving, building of houses, docks and bridges in low and swampy places, making solid foundations for the largest structures.

*Petroleum Discovery.* About the time the late Civil War was begun, when the camphene of the Southern States failed to supply the homes of the north with light for their lamps, the coal oil wells of Pennsylvania were

opened. A Presbyterian minister from Nova Scotia came on a visit to his friend in Pennsylvania. He was a geologist of the Hugh Miller type, and pointed to his friends the places to tap for oil, which was done, and in almost every instance with marvelous success. Rivers of oil literally flowed, millions of barrels were shipped abroad and supplied millions of homes, bringing in billions of dollars as the monied result, and still they flow on.

*Ether and Chloroform.* Dr. Morton and Sir James Young Simpson. Dr. Wm. F. G. Morton was born in 1819, and became a surgeon dentist of Boston. He called in 1846 at the General Hospital to see the medical staff, stating that he had discovered in his practice a preparation that would produce insensibility to pain while under surgical operation. Dr. Warren, surgeon in charge, agreed to try the experiment on a young woman whose leg had to be amputated, without the consciousness of pain to the patient. The discovery of ether saved the lives of thousands and the suffering of millions. Dr. Morton died in 1868. A beautiful monument to the discoverer is in Boston park. About the time of Dr. Morton's success with ether in Boston, Dr. Young Simpson, of Edinburgh, who had seen the sufferings of a Highland woman on the operation table, prayed for something to alleviate pain. While testing the anaesthetic, he discovered chloroform, which rapidly grew into more use than ether, in surgical operations.

*The McCormick Reaper.* Cyrus Hall McCormick, the inventor of the above reaper, was born in Virginia in 1809, of Scotch parents. His father had experimented with ploughs and reapers for years, without much results; the son, however, improved on the father's experiments, until he got the patent for his reaping machine, and gold medals from almost every national exhibition in the world. In 1831, his first machine was



tested with success. So great was the success at the London Exhibition in 1851, that the Times said it was equal in value to the whole exhibition. For some time, the works which cover twenty-five acres, in Chicago, turn out about 50,000 machines annually. "The use of the machine was worth to the country," Reverdy Johnson said, "\$55,000,000 annually, and advanced the line of civilization westward thirty miles a year."

Mr. McCormick returned from Europe laden with honors, and gold medals from the various exhibitions. His machines are now in south Africa and Australia, as well as Europe and America. As his wealth increased, his gifts to various institutions of learning and churches abounded. He founded and endowed the Presbyterian Theological Seminary of Chicago with \$100,000, which has since been increased by himself and his sons to \$1,000,000 more. The French Academy said he had done more for the cause of agriculture than any living man. He died in 1884, leaving a widow, two daughters, and three sons to carry on his work.

*The Ocean Telegraph.* While to Cyrus W. Field and Co., we are indebted for the ocean telegraph, to Bennett and Mackay are we indebted for cheapening the price by the formation of another. Mackay, the millionaire miner, was born in Dublin, made his wealth in California and has been generous in its expenditure, kind to his former companions in toil.

*African Discovery and Settlement.* To Mr. Bennett of the New York Herald, we are indebted for the late discoveries and settlements in Africa. It was he who sent out Stanley to find Livingstone, which has led to the increase of the French and German possessions, gave the Congo State to the King of the Belgians, and a continuous chain of possessions to Great Britain from Capetown to Cairo, to run the telegraph and railroads along the en-

tire length of the continent, by which she controls one-third of Africa.

*Photography*, the art of depicting images by the agency of light, first discovered by Dr. Priestly, improved by Daguerre, of France, Talbot and Wood of England, and applied to book illustration by Morse of New York, has become one of the fine arts of today, threatening to supersede line and wood engraving in the illustration of book and magazine literature. *Colored photography* is the invention of the late J. W. McDonough of Chicago, and promises to be of great utility.

*The Steam Engine and Dredgeboat* have made the Clyde equal to the Thames and the Mersey, and lifted Glasgow and Greenock from fishing villages into cities of a million in population.

*Banking and Insurance* owe their origin to the economic habits of the Scotch. It was two Scotchmen who founded the banks of England and France, making them the monied centres of the world. Scotch-Irishmen largely control the banks of Canada, Capetown, Australia, and are largely invested in Wall Street, New York. The whole system of the savings banks and insurance companies, originated with this people; very largely the monied interests of the world are theirs and their merchants'.

William Paterson, the founder of the Bank of England in 1694, enabled William III., through the bank, to defeat Louis XIV. and rescue the Palatines of the Rhine, and hold the balance of power in Europe, and reform in England. In the American Revolution it was Robert Morris sustained the conflict, by his means and plans of finance. In the late Civil War, Salmon P. Chase, from his Scotch-Irish home in Ohio, sustained the Union by greenback and bond, which still bless the Republic. McKinley, of the same state, is now called

as president to sustain gold, greenback and bond as Chase did before him in the Civil War.

*Electricity and Railcar.*

One of the latest inventions is the application of electricity, to train and rail cars, which threatens to revolutionize modes of travel by horse or steam. Mr. William A. Trail, an Irish inventor, first applied electricity to his tram cars running eight miles from Port-rush to the Giant's Causeway, in 1883. Since then, almost all our American street cars are run by electricity and London has decided to dispense with 9,000 'bus horses and apply electricity to the tram cars of the city. It is now proposed to tap Niagara to run the mills, cars and light New York city. Larne, Ireland, claims to be the first town lighted with electricity, by Mr. Trail, about the time he applied it to his tram cars. For some time the falls above Niagara were being tapped, and the water drawn off into sunken reservoirs for dynamos to create a current of electricity 40,000 horse power to run the street cars of Buffalo, twenty-seven miles distant. Subterranean conduits, switches, power houses and dynamos being ready, the tremendous power was turned on, one minute after midnight on Monday morning, Nov. 16, 1896, and distributed to the power houses of Buffalo to light the city, run the wheels of commerce and the city street cars.

*Sir Isaac Holden.*

The late Sir Isaac Holden was born May 7, 1807, at Hurler, Scotland, between Paisley and Glasgow, and died August 13, 1897, at Oakworth, England, in his ninety-first year. A billion sterling would scarcely express the benefits to mankind of his inventions and philanthropies. The father was a poor miner and the mother a devoted woman. The grandfather heard Wes-

ley preach, and Methodism became in the family a benediction unto the third and fourth generations. Young Holden\* graduated in the schools of Scotland and left to teach classes in sciences and languages in English seminaries. Failing to enter the Wesleyan ministry, he remained a useful local preacher. Rising often at 4 a. m., he prepared his studies with difficulty; finding his steel and flint slow to create an early fire, he conceived an easier method of creating light and heat, by experimenting on gum, potash and sulphur. So one morning with the dried ingredients on the ends of a stick, like Moses' rod, he threw it on the ground before his class; the rod ignited. It was the discovery of the Lucifer match. A student in the class in a letter to his father, a London chemist, described the invention. The chemist tried it, took out a patent, astonished the world and was made immensely rich. Holden let it go, for he was rich in other resources, as time will explain.

*The Wool Comb.*

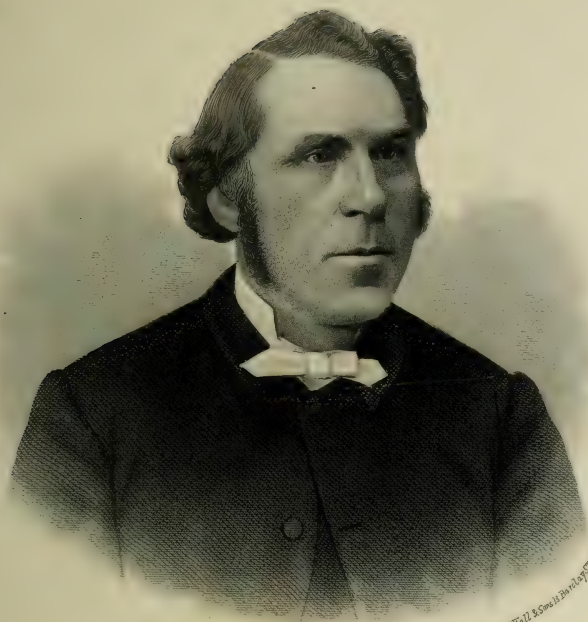
Having joined a partner, Sir Samuel Lister, in the worsted and woolen weaving business, he continued his experiments on the wool comb and succeeded. If the Lucifer match blessed its millions, the wool comb blessed its thousands of millions.

Difficulties in the way only impelled the force in him to find other openings. Providence marked out the pathway. Persecution on account of his Methodism drove him from two seminaries, only to find a warm welcome in a third, where he made his first discoveries and organized the first mechanic institute. Poor health prevented him in early life from entering the Wesleyan ministry; but he remained a useful local preacher to his ninety-first year. His first partner in business would not aid in his experiments, but his second assisted him until his inventions made him a millionaire, when Sir



Isaac Holden and sons bought out Sir Samuel Lister, who rose to the peerage as Lord Marsham; they became established in Bradford. The wool comb when perfected, became a thing of life, cleaning about 31,000,000 fleeces annually, and the combined machines of the different plants covered forty acres in England and France. In the latter country at Rheims, the plant increased the population in a short time one-third more, and sent up the population in Roubaix from 6,000 to 275,000. Such a light could not be hid under a bushel. The citizens of Knaresborough asked him to represent them in Parliament; he did so for many years, and was always found on the liberal side, aiding the liberal cause. The woolen industry, which he built up was the largest on the globe, three home plants sustaining 4,000 hands. No strike ever occurred among these against their employer. No man treated his operatives and their families with more tender care for the health and comfort and provision for old age and schools for their children.

His father died in 1826; but he tenderly cared for his mother. His first wife was a Miss Love of Dunoon, Scotland, who died early. His second wife was a Miss Sugden of Keighley, whose heiress home at Oakworth became a palace of comfort and beauty with surrounding lawns and gardens; near it stood the Wesleyan manse and chapel. Her carriages taking many poor Methodist women to and from church or in daily drives for health through the country. A baronetcy was offered by the queen, but she did not care for it. After her death, it came to Sir Isaac, who accepted it for the sake of his family, so that his oldest son, Sir ——— Holden now sits in Parliament where his father sat. He laid so many corner stones of hospitals, churches, chapels, halls, institutes, colleges and railroad buildings that a room was nearly full of memorial trowels and relics of such occasions. Every new mission and forward



Eng<sup>d</sup> by RB Hall & Small Boston

James Shaw



movement of Methodism received from his hands liberal donations. His pastor, the Wesleyan minister, was largely his private almoner. A long list of private worthy persons he helped to the time of his death. His charity was never ostentatious. A delicate child from his youth up, yet he lived to a great age by carefully dieting himself on Scotch porridge, fruit, vegetables, meat sparse and daily exercise in walking. He regarded the class meeting and Sunday school as one of the greatest training schools for eloquence among the poor and young in the nation. Such men and their families are the master builders of the nation as well as of their own fortunes. After reading many sketches of this remarkable man in English and American papers, we close with a few remarks from the London Spectator.

"A man who began industrial life at ten, a hard worker, sober, religious, wakened to a new life by Methodism, scrupulously clean-handed, successful in all his efforts, cheery and simple in his old days, and dying, honored by the world, at the age of ninety."

To such men as Arkwrights, the Stephensons, and the Holdens, it continues, "we owe not merely or chiefly new methods of industry, new inventions, the additions of large stores of wealth to the country, we owe something which weighs heavier in the destinies than gold, or cotton, or iron. We owe a great character, a fixed purpose, a steadfast and immovable human type which has transformed industrialism, and which has educated the nation more than all her school-masters. One of these great captains of industry, upon whose shoulders Carlyle laid such high and onerous functions, is, in his way, as true a national hero as Blake or Nelson, because he shows men, from one side at least, what is best in themselves. His career opens up to the workmen indefinite possibilities, it almost enlarges the previous known powers of man."



Seeking for the source of this man's highest usefulness, and the inner secret of his power it comments in an eloquent and lucid fashion on the religious elements in Holden's life:

"We believe that no small part of the career of a man like Sir Isaac Holden is determined by a certain religious awakening which has affected his whole nature, and which has called into being latent powers of which he had no conception. The Methodist movement, of which Sir Isaac Holden was so staunch an adherent, is admitted by everybody to have had a great moral effect on England. But no religious movement like Methodism ever stops short at mere moral results; it stirs up the whole forces of our nature, it rallies and sustains the most subtle and active powers of man. Just as no greater harm was ever done to any nation, whether politically, intellectually, morally, or socially, than was done to France by the banishment of the Huguenots, so no more effective stimulus to activity in every department of life has been applied than in the great religious movements of England. Lollardism, Puritanism, Methodism, all in their turn enlarged the national intellect, and the enlargement is seen just as truly in political and industrial life as in the region of faith and morals. Men are not built in water-tight compartments, but the sea of thought and emotion surges all over man's nature and creates a soul under the ribs of death."

*Life Sketch of William Deering, of the Deering Harvester,  
Evanston and Chicago, Illinois.*

It may have been the strain of Scotch-Irish blood, that coursed the veins of the subject of this sketch, that built high hopes of future possibilities, and impelled him to enter, in early life, a little woolen factory among the hills of Maine, in which his father had a small interest,

for pay too limited in amount to farm. An inducement, whatever the energizing stimulant, it remained active in the man William Deering, for it led him from a little factory. When a boy he bought and sorted wool, and sold the cloth woven therefrom to the country stores, dealing modestly at first, and then extensively in woolen goods. The manufacture of army clothing from cloth of his own weaving, he successfully undertook and soon began dealing extensively in all woven fabrics.

Deering, born of keen foresight, eventually extended the business first established at Portland, Maine, to Boston, and New York. The predominating trait of the man is well shown by the manner in which he disposed of his extensive interest in his eastern business enterprises. Having sold to his partner his eastern business, he departed for Chicago in the west, where he, with his early schoolmate, Rev. E. H. Gammon, bought in 1865, a large interest in the patents of the Marsh harvester, which was destined to take the lead in the great harvest fields of the world.

"No sooner had the possibility of binding grain automatically been demonstrated than he at once labored with his partners to undertake to apply an automatic binding device to the Marsh harvester."

Soon the self binder with wire cord apparatus was seen in every harvest field, but millers objected to the wire cord getting broken and passing with the grain into the flour. The genius of the successful merchant at this crisis was equal to the need of the hour, hence binder twine became the substitute for wire.

"As the hand binding Marsh harvester had reduced the labor of harvesting grain by one half, so the application of the wire binder then made another reduction in the amount of labor to the extent of fifty per cent."

Of the twine binding harvester, no less than three thousand were sold in 1880:

"The necessary companionship of the harvester and mowing machine in the trades, was apparent at an early date. The manufacture of reapers and rakes was undertaken.

"Believing that those who manufactured the self-binder were best judges as to the qualities of the twine to be used, Mr. Deering erected a twine factory of his own. This was enlarged from time to time, as the business of manufacturing twine binders increased, until from its doors passes one-third of all binder twine manufactured in the world.

"The business, now the largest of its kind carried on by the Deering Harvester Company, gives employment at the factory alone to nearly four thousand mechanics. Many keen-sighted men have aided in the introduction of the self rake reaper, the Marsh harvester and the modern self-binder, but to the prophetic mind of Mr. Deering, and to his energy, must be credited more than all others, the final success of the Marsh harvester that revolutionized harvest methods, the wire binder that seemed the beginning of another revolution, the twine binder that was, in fact, a second revolution.

"The demand for new material for binder twine now taxes the fiber plantations of Yucatan and the Manila islands. To bind the grain of the world, 75,000 tons of twine are annually consumed. The demand for twine binders amounts to about 150,000 yearly, 150,000 mowers are required each year to make the hay of the world. Hay rakes are demanded in about the same proportion, 40,000 reapers are demanded to harvest the grain in hilly countries where farms are small. To supply the necessary material, mines are worked, rolling mills are operated, forests are cut and thousands of naked natives supply fibers for twine. Although competitors are many, Mr. William Deering carries one-third of all this."

J. F. STEWARD.

## CHAPTER XI.

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REPRESENTATIVE WOMEN OF THE RACE AMONG THE TITLED  
AND THE LOWLY AS HERALDS OF FREEDOM AND BUILD-  
ERS OF CIVILIZATION—ST. BRIDE, OR BRIDGET, ST.  
HILDA, ST. BEED, ST. IVES, ST. MARGERITE, ISA-  
BELLA, COUNTESS OF BUCHAN, MARY, QUEEN OF  
SCOTS, MARY, QUEEN OF WILLIAM III.—THE  
PRINCESS SOPHIA, JENNIE GEDDES, THE LA-  
DIES OF THE COVENANT—THE MARTYR WO-  
MEN OF THE COVENANT—GRIZELL  
HUME, GRIZELL COCHRANE, FLORA  
MACDONALD, LYDIA - DARRAH,  
GRACE DARLING, MARGARET  
CUNNINGHAM, MELINDA RAN-  
KIN, MARY SOMERVILLE,  
JENNIE LIND, AND  
MISS CUSICK.

The picture of the Abbess of Prague, with ring, crozier, coronet and robe, may illustrate the authority of the ancient abbesses who sat in general councils, synods and parliaments in the Middle Ages and voted with bishops in the government of the church; although as gifted Christian women, are not allowed *a voice* in Protestant conferences, or assemblies of today.

*St. Bridget, or St. Bride.* From palace home to peasant cot, from parlor to kitchen, there was no name more popular among Erin's daughters than hers. Among some things legendary, we find facts the most remarka-



ble in the life of a woman venerated all over Europe in the Middle Ages, for her great learning, deep piety, marvelous labors and holy life. She was said to have been the illegitimate daughter of Dubtach, one of Ireland's greatest chiefs; that her mother was a beautiful captive slave. *A new view of St. Bridget* I present, that she was the niece of St. Patrick, the daughter of his slave sister, for the following reasons: "Ireland," Montelembert says, "was converted by two slaves, St. Patrick and St. Bridget. The name of St. Patrick is associated by an undying link with that of Bridget, the daughter, (according to the legend) of a bard and a beautiful captive, whom her master had sent away, like Hagar, at the suggestion of his wife." All accounts agree that Patrick's sister was enslaved with himself, and many other young people by Nial of the nine hostages; while Patrick was sold to Milcho, near Ballymena, his sister was sold to a chief in Connaught; this might have occurred after being sent away by Dubtach. It was from near her place in Connaught that the call came in vision to St. Patrick, when he escaped to France to come back and preach to them in Ireland, which call he obeyed as the voice of God. As you land in Lough Corrib Island, Connemara, you see an old church called *Temphill Phadrick*, St. Patrick Temple; on a large granite pillar are the words in Irish and Latin, "Stone of Lugnedon, Son of Limenach, sister of St. Patrick." The church and stone are memorials of St. Patrick's visit to his sister by name, and her son, who was bishop of the place. May she not have been the mother of St. Bridget, the Abbess of Kildare, as well as of Lugnedon, the Abbott of Conge Abbey, in Connemara. Church of Ireland, Monks of the West, vol. 11, p. 393. See Dr. Stokes' "Celtic Church," and Dr. Healey's "Ancient Irish Church." Beautiful in person, naturally gifted, educated in the bards' schools, she refused the hands of many suitors; early converted to Christ, she con-

secrated her virgin life to God. Traveled and labored with St. Patrick among the Irish tribes, which shows she must have been a near relative. Had equal authority with him in the Irish churches, founded the male and female monastery at Kildare, where nearly 2,000 students, male and female, sat at her feet. Assisted by a large body of competent teachers, she taught grammar, music, science and the languages. She gave a daily Bible reading. To some she taught theology. She prepared candidates for the ministry, sent them out to preach over parishes and supported two bishops whom she sent to organize congregations, dedicate churches, and report to her of their successes. In this way she became the abbess of the monastery, and all of the churches and parishes she and her preachers founded. After St. Patrick's death, she appears to have superintended all the Irish churches. An early Irish writer (Cogitosus), says, "Having erected her monastery on the sure foundations of faith, it soon became the head of nearly all the Irish churches, and the pinnacle towering above all the monasteries of the Scots, whose jurisdiction spread over the whole Hibernian land from sea to sea." Above twenty-five churches and parishes still bear her name in Ireland. As a final evidence of her near relation to St. Patrick, her body sleeps beside his and Columba's in Downpatrick. (See Drs. Petrie, Stokes, Healey, Todd).

*St. Hilda*, a Saxon princess, niece of King Edwin and cousin of Kings Oswald and Oswy, early became a Christian, and the founder of the celebrated monastery at Whitby in 649, gathering men and women to her school from all parts of England. Her rule was cheerfully obeyed by the students that gathered in her halls. Like St. Bridget, she presided over all her meetings, gave lectures, preached the gospel to her ministerial students, had several ordained and sent them out to parishes to

preach to the people. No less than five bishops, educated in her halls filled their dioceses with success. Here she also trained missionaries for work in France, Germany and Switzerland. When the Roman monks attempted to overthrow the Scotch-Irish missionaries at the conference in her monastery at Whitby, she nobly opposed them and remained with her Scotch-Irish friends. It was in her school that the English language was first taught, and the poem of Caedmon, the first English verse was written. She deserves to stand with the Scotch-Irish race and church, as a Protestant of the middle ages. See Dr. Todd's "Life of St. Patrick"; Dr. Healey's "Ancient Irish Church."

St. Bega, a few miles from Whitby, a branch of St. Hilda, was ruled by an Irish abbess of the same name; is now *St. Bees*, with a theological college, Episcopal. *St. Margaret*, Queen of Scotland, was a Saxon princess, the daughter of Edward Atheling. After the defeat of her relative, Harold, and the conquest by William the Conqueror, she became the wife of Malcolm Canmore, King of Scotland, and introduced in that country a strong barrier against Norman invasion, by reforming the court, the church, and largely the nation. Deeply devoted, her religion and morals did more to make Scotland great, than all her husband's wars. New churches and cathedrals rose, the present buildings at Iona, and the chapel on the castle rock at Edinburgh, owe their origin to her. She became to Scotland, one of its greatest queens and a blessing to posterity; the defender of the ancient Culdees.

*Isabella, Countess of Buchan.*

When Bruce was crowned king at Scone, it was the hereditary right of Duncan, Earl of Fife, the descendant of Macduff, to put the crown on the head of the king. Duncan, afraid of Edward I., declined, but his more cour-





ANCIENT FLAG.

Just found in Betsy Ross' old house in Philadelphia, supposed to be the prototype of the Stars and Stripes.

THE OLD COLOURS.





THE COLUMBIAN EXPOSITION, CHICAGO, 1893.

ageous sister Isabelle, assumed the hereditary right of her family, and with her own hands put the crown on his head; for this she suffered in the terrible wars that followed. Edward I. put her in an iron cage and hung her up as an object of scorn for the gaze of his soldiers and the public. She escaped the malice of Edward, survived the overthrow of his army, and lived to see Bruce enthroned, and she rewarded by the love of her king and country.

*Majory Bruce*, the daughter of King Robert, was destined to play an important part in the history of Scotland. She shared in all the suffering of the wars with her mother and the above Isabella, Countess of Buchan. After her father recovered his kingdom, she was married to Walter, the high steward of Scotland. She thus became a pivotal link in the chain of succession; for on the death of David, her brother, who was childless, her son, Robert, came to the throne as Robert Stuart, the first of the Stuart Dynasty.

*Mary, Queen of Scots,*

and the part she played in civil and religious liberty, can not be overlooked in this sketch of representative women. Born in Scotland a short time before her father's death, she was educated in Paris under her mother, Mary of Guise, and the Jesuits; she became the most beautiful woman in Europe, and married Francis II., of France, who died soon after. Returned to Scotland a young widow to reign over the Scots, marries her cousin, Henry Stuart. Lord Darnley, who is jealous of her Italian secretary, Rizzio, murders him in her presence; shortly after Darnley is murdered by Bothwell. Three months and five days after her husband's death, she married his murderer. The Scots, horrified, rise in revolt against her. She escapes from Loch Leven castle to England, throws herself on the friendship of

her cousin, Queen Elizabeth, who holds her a prisoner in Chattsworth house, the Palace of the Peak. Removed to other prisons, she becomes the instrument of Jesuit intrigues on the Continent to dethrone Elizabeth and enthrone herself. She is charged as an accomplice in the Spanish Armada, wills her throne to Phillip II., leaving her son out. The last conspiracy with which she is charged, does not appear clearly proved. She was removed to Fotheringay castle, where she was examined, condemned and executed by beheading, Feb. 5, 1587. Few can read the life of such a woman so full of light, shadow and romance, without dropping a tear of pity. Had she been educated in the principles of the Reformation, thrown herself heartily into it, she would have escaped the disasters that overtook her, and have built up her Scottish throne in peace and power. Bothwell fled to Denmark, became a pirate and died miserably.

*Mary Stuart, Queen of William III.*

In the life of this noble woman, we see the opposite of Mary, Queen of Scots. She was the daughter of James II. and the wife of William III., who, on his mother's side was grandson to Charles I. and had therefore a claim on the British throne beside that of his wife. A true Protestant by choice, a most unselfish woman and true wife, she resigns her claim to her husband, throwing herself into all his plans of reform and sustaining him in all his disappointments; she was the soul and life of his successes.

After the battles of the Boyne and Aughrim, he would have united the three kingdoms under one legislative union and would have given to the Catholics emancipation, as he had the Presbyterians, but he was hindered by the prejudices of his parliament. His reforms were hers. When she died, he did not long survive her, so great was his grief.



*The Princess Sophia*

was the daughter of the Princess Elizabeth and Prince Frederick of Palatine, and granddaughter of James I. who, to secure a wife for his son, Charles I., sacrificed his daughter Elizabeth, and her husband, Frederick. When the Austrian house and Romish Church made war on his dominions, he refused to help them. Frederick died of a broken heart; his widow and orphan child returned to England, only to suffer want and neglect. The widow died, the orphan, Sophia, married the Prince of Hanover, and her son became George I. of England, whose descendant, Queen Victoria, reigns on the British throne, and the children of Charles I. reign nowhere.

*Jennie Geddes.* During a late visit to St. Giles, Edinburgh, I stood at a bronze plate near a pillar, which commemorates the place where Jennie Geddes sat on Sunday, July 23, 1637, when she flung her stool at the dean in the reading desk, exclaiming, "Dost thou say mass in my lug?" This occurred about fifty years after the death of Queen Mary, when Scotland was further advanced in the Reformation on the Presbyterian side, when James I. and his sons endeavored to force Anglicanism on the Scotch people against their will. The bishop and dean, dressed in their robes, came to introduce the system to Scotland, by beginning in St. Giles cathedral. The pent up feeling of the people needed an occasion to let it out. It came in the above manner. Jennie was an apple woman of the street, a devoted Presbyterian. She could not bear to see what she thought the old mass and popery brought back again. Her stool, flung at the bishop's head, was the signal for a general riot, in which the dean and bishop escaped with rent robes. but every symbol of their system was destroyed, and the windows of St. Giles broken. The opposition spread all over Scotland and held back the Anglican



Church for some time. The stool may be seen in the Antiquarian museum, Edinburgh.

*The Ladies of the Covenant.*

About six months after the above incident, the representatives of the nation gathered in Edinburgh February 28, 1638, to sign the Solemn League and Covenant for the defense of their civil and religious liberties. Adherence to this covenant cost the Scotch 18,000 lives, and the persecuting Stuarts their throne. While many have written on the history of the Covenant, we sketch a few from Anderson's book of the "*Ladies of the Covenant*," which needs *abridgment* to make it more readable.

*The Marchioness of Hamilton*, Lady Ann Cunningham, was descended from an honored ancestry; in her youth she gave her heart to God, and espoused the cause of the Covenant. In 1603 she married Lord Hamilton, a near relative to the royal family. In 1625 the Marquis of Hamilton died, having lived a long and saintly life, devoting her time and means to the help of the needy and support of the persecuted. She was the instrument in the great revival at Shotts, already referred to; she died in 1647.

*Christian Hamilton, Lady Boyd*, was of high connection. Her father became Earl of Huntingdon. She was twice married; her last husband was Lord Boyd. She was a woman of deep piety and remarkable talent, defended the persecuted Covenanters, and died triumphant in 1644.

*Lady Culross*, whose maiden name was Elizabeth Melville, was daughter to Sir James Melville, who in the preceding reigns filled prominent places in the gift of the nation. He used to say he had the promise of meeting all his family in heaven; Lady Culross took a deep interest in religion, attended field meetings and sacramental

services with the Covenanters, shared in their sufferings, and sustained them with her means; she was gifted as a poetess of remarkable talent.

*Lady Jane Campbell*, daughter to Earl of Argyle, and wife of Viscount Kenmure, was a devoted Christian from her youth up; her husband was also a religious man; both aided the cause of the Covenant and stood by the Lord's suffering saints. She is often referred to in Rutherford's letters, and was an example of Christian patience, faith and fortitude.

*Lady Margaret Douglas*, the Marchioness of Argyle, was a lady of consecrated life, who, on behalf of the persecuted cause of God, lost her husband, the good Earl of Argyle. Having once reproved Charles II. for his vices and intemperance, the lascivious monarch never forgave the insult, and when the time came, the earl was beheaded as a traitor, dying triumphantly happy. The marchioness spent the remainder of her saintly widowhood in training her children, relieving the poor, turning part of her castle home into a dispensary for the sick, and relieving the wants of the persecuted ministers. She died in 1678.

*Mrs. James Guthrie*, *Mrs. James Durham* and *Mrs. John Carstairs*, were the wives and widows of suffering ministers, who endured persecution in those troublesome times. Guthrie was hanged at the cross in Edinburgh, June 1, 1661. Rev. Mr. Durham died in 1658, and Rev. M. Carstairs, years later. These noble women endured affliction, took joyfully the spoiling of their goods for Christ's sake and brought up their children in the fear of God, many of whom became honored in the State and Church. When William III. came to the throne, he reversed the cruel tyranny of the Stuarts.

*Lady Ann, Duchess of Hamilton*, was one of the near heirs of the throne of Scotland. Her father fought

under Charles I. and was beheaded about the same time; her only son also fought in the battle of Worcester; from father and uncle came to her the vast estates of the Hamiltons. She married William, Marquis of Douglas, who assumed her name and titles. Although brought up in all the splendor of the palace court in London, she was opposed to forcing on the Scotch, the Anglican Episcopacy, and sustained with her means and influence the persecuted Covenanters; she was a lady of remarkable devotion, energy and influence; she died in 1716, much lamented. Mrs. *Veitch* and Mrs. *Livingston*, were the wives of two of the most devoted ministers, who suffered greatly in those perilous times. Mrs. *Veitch* and her husband, however, lived to see the Stuart dynasty gone, with its persecutions and the restoration of liberty under William III. Mr. *Livingston* died in Holland an exile, but his wife lived to share in the triumph of the truth.

*Lady Ann Lindsay, Duchess of Rothes*, on her father's side was granddaughter of Lady Boyd, and on her mother's side, granddaughter to the Marchioness of Hamilton, two ladies already noticed in this sketch. Her husband, the Duke of Rothes, was high in office under Charles II. and followed that prince in dissolute habits of life, and died as he lived. The duchess, however, remained faithful to the covenant preachers and defended them wherever she could. Her daughter, the Countess of Rothes, fell heir to her father's estates, and followed her mother in religion, charity and works of benevolence.

*Lady Mary Johnson, Countess of Crawford*. This lady was a daughter of the Earl of Annandale, and on her mother's side was a Douglas. At first opposed to the Covenanters, but her marriage led to her conversion, from which she also became the warm supporter of God's saints in those trying times. Attending one of

those prohibited field meetings where about 8,000 people were assembled, when the word of God came with power and many fell weeping and found salvation, was the time the truth reached this lady's heart. She died in 1682.

*Barbara Cunningham*, Lady Caldwell, was the daughter of Sir William Cunningham. Her husband was Muir of Caldwell, who had to fly to Holland for his defense of the Covenanters, where he died in exile. The tyrannical government of the king confiscated his estates and deprived the widow and children of even the crops and the cattle of their sustenance; driven out with her four fatherless children, to seek a home where she could, she found one in Glasgow. While here she was accused of having a religious service in her house; the Archbishop of Glasgow heard of it, had her arrested, and imprisoned for three years with some of her children. On account of ill health from imprisonment, her eldest daughter was released; shortly after, the second, Ann took sick and died, while the mother was not allowed to attend her daughter in either sickness or death, although only two miles distant. In his last words, the dying father in Holland said, "Jesus hath paid the price, He hath satisfied the Father's justice to the full. I have laid all over on Him, and He hath assured me that He hath undertaken all for me; He hath overcome, He will hold His crown in spite of man and devils." These words were prophetic. William III. came and the estates and castles of Caldwell were restored to the widow and children.

*Lady Colvill*, whose maiden name was Waymiss, was wife of Robert, Lord Colvill of O'Chiltree. In 1671 she became a widow with one son and two daughters. Finding that her son was about to be taken from her and educated by the crown in Anglican principles, the mother sent him elsewhere for Presbyterian training.



The atrocious plan of the crown council was to rob titled and aristocratic Presbyterian families of their children and place them in Anglican schools; failing in finding the children, the parents were assessed in enormous sums of money, or imprisoned for years, until paid, or their estates sold for the crime of educating their own children; through all this Lady Colvill passed, and was imprisoned in Edinburgh, December 2, 1684. She disappeared from history, probably death soon followed, and rest in heaven.

*Lady Cavers* was the wife of Sir William Douglas, of Cavers, to whom she was married in March, 1659. Sir William died in 1680, leaving his children and estate to be cared for by their mother. Her three sons, she refused to deliver up to the Anglicans for education, and for this she was subjected to fine and imprisonment. They imprisoned Lady Cavers and drew the rents of her estates to pay the fines, and left her without means of support for herself and her five children. In 1664 she was compelled to leave the country within fourteen days, and died an exile in England shortly after. Four years later, the tyrant fled his throne and the people were free.

*Lady Graden*, whose maiden name was Helen Johnston, was the daughter of Sir Archibald Johnston, Lord of Warriston, who, for faithfulness to his religious principles, fell a martyr to religious liberty. Her husband, George Hume, the Laird of Graden, died in 1679 from sufferings brought on by imprisonment in the same noble cause. For patronizing the persecuted Covenanters, she was severely fined in her estates. She subsequently went into the prison to wait on Robert Baillie, the Laird of Jarviswood, who was condemned to be executed for the same offense. Daily with her sister did she wait on their condemned relative, until the hour of execution came, when Baillie was beheaded, quartered, and his limbs exhibited in different parts of the kingdom. The

tyrant king was suddenly summoned, in the midst of his debaucheries, to the eternal world. Baillie died happy in the cause for which he suffered.

*Lillias Dunbar*, afterwards Mrs. Campbell, with her husband, Alexander Campbell, was subjected to fines, imprisonment and exile for non-conformity to prelacy. They lived to see their country and church saved from the tyranny of the Stuarts; many of their children entered the ministry in Scotland, Ireland and America, becoming useful and distinguished.

*Lady Ann Mackenzie* was of a long and honored ancestry, twice married, first to the Earl of Balcarres, and subsequently to the Earl of Argyle, who became one of the last martyrs of the Covenant, as his grandfather had been one of the first. The countess of Argyle with her two daughters and their families, continued to share in the persecution of the times until deliverance came in the coming of William III.

*Isabel Allison and Marion Harvey* were two young women in the poorest circumstances of life, of unsullied character, and deep piety. They were arrested, tried, imprisoned, and condemned to be executed for their attachment to civil and religious liberty. On the scaffold they led in prayer, read Malachi, chap. 3, and sang the 84th Psalm. They were hanged at Edinburgh Jan. 26, 1681, after making a good confession before the people.

*Margaret McLaughlan and Margaret Wilson*, a few years later, were called to the same kind of trial, only their execution was by drowning. Margaret McLaughlan was an aged widow, Margaret Wilson was a girl of eighteen years; both were poor in this world's goods, but rich in faith. Their confession on trial, showed a fearless faith, a fervent piety and outspoken condemnation of tyranny in Church and State. The object of the crown councils appeared to strike at all classes, in order to terrorize the people into submission. On the 11th of

May, 1685, these two martyr women were led to execution to the mouth of the Blednoch river, an estuary of the sea near Wigton and chained to two stakes in the sand to await the incoming tide, in the presence of a large crowd. The advancing tide reached the aged martyr first; the wave reaching knee, waist, breast, neck, chin, lip, until choked to death. All this in the sight of the younger martyr, who said, "We are not the sufferers, it is Christ in us that suffers."

*Lady Anne Hamelton*, the Duchess of Athol, although related to the reigning families of the Stuarts was not in sympathy with their tyranny. Deeply devoted from youth, she espoused the cause of the suffering saints of God, and lived to see the triumph of His truth in Scotland. She died full of faith at her palace in Hamilton, January 10, 1707.

*Grizell Hume*, Lady Jerviswood, was born December 25, 1665, in troublesome times. Her father, Sir Patrick Hume, was Earl of Marchmont; her husband was son to the celebrated martyr Baillie, Laird of Jerviswood. Her life forms one of the most brilliant romances of the age. Beautiful in person, witty, wise, full of tact, musical, poetical, a fine writer, a born diplomat, a devout Christian, noble daughter, sister, wife, mother, her life ought to be in every household and Sunday school library. When a little above ten years old, she was sent with a letter of importance to the martyr Baillie in prison at Edinburgh. The still-like form glided past soldiers, guards, doors, to the cell of the honored prisoner; there she met the martyr's son, a boy of about her own age. At first sight they loved, and she became Lady Baillie in after years. Her message was delivered with such promptness that she was selected by her mother to bear messages to her father, who was imprisoned in Edinburgh and Dunbarton castle. Released from

prison, the father returned, only again to hide in the family vault at Polworth church, a mile distant from the family residence. Here Grizell fed her father for months, by midnight visits to him in the vault; filial affection overcame every difficulty in the way of a naturally timid girl. The news of the execution of Baillie determined Sir Patrick Hume to flee to Holland, whither his family shortly after followed, where they remained until William III. came to England with her; young Baillie, and others in his train. This marvelous lady, who could manage the domestic concerns of her father's household, lived to manage her father's and brothers' estates, married George Baillie of Jerviswood, already referred to, and died December 6, 1746, surrounded by her family and revered and lamented by all that knew her as one of the most perfect and devoted women.

*Grizell Cochrane* was the daughter of Sir John Cochrane, the son of the Earl of Dundonald, who was involved in the troubles connected with the rising of the Duke of Argyle, in which Sir Patrick Hume suffered, but escaped through the tact of his daughter. It is probable the families were acquainted and Grizell Cochrane emulated the deeds of Grizell Hume, to save the life of her father. While lying under the sentence of death in the Tolbooth at Edinburgh, his family were permitted to take their leave of him. The last who was left was Grizell, his beautiful daughter of eighteen, tall, straight and handsome. She fell on her father's bosom and said he must not die. Anticipating some desperate efforts on his behalf, he warned her of the danger, but danger dies before true love. She left early next morning for the border, where she arrived at the home of her nurse on the English side of the Tweed. To this old woman she revealed her plan; to rob the mail of her father's death-warrant. As she had calculated on the time, eight days, it would



take from London to Edinburgh, it must be the mail of the next day; dressed in her foster brother's clothes, with beaver hat and a brace of pistols, she mounted her pony and rode on in the storm. She reached the inn where the mail-man was already asleep, his mail-bag under his head, and his pistols by his side; when the landlady had gone to a distant well for water, Grizell withdrew the loads from the pistols and placed them back. The woman returned with the water, of which the stranger drank. She mounted her horse and rode away. A few hours later, between Belford and Berwick, in a lonely place, she rode up to the mail-man, and with uncovered pistol demanded the mail. The mail-man drew his pistols, which snapped in her face without harm; she covered him with hers. The man jumped off his horse and fled back to the nearest town to report the robbery. Grizell rode out to the woods; next she tied the mail horse to a tree, cut open the mail-bag and took out the terrible death warrant of her father. On reaching the home of her nurse, she burned the obnoxious warrant with other papers, mounted her steed again, and next day reached her father in prison and told him of her destruction of the death warrant; gave time to the king's counselor, who, for £5,000 paid by Sir John's father, the Earl of Dundonald, secured the pardon of Sir John Cochrane.

*Flora Macdonald*, the heroine, who saved Prince Charles Edward, was the daughter of Ranald Macdonald, a Highland chief of Miltown, Scotland, and was born in 1722. As James II. gave up all hope of regaining his abdicated throne, his eldest son with his father's consent, landed in Scotland, and his standard was uplifted by the Earl of Mar, September 16, 1715. Soon after his army was defeated at Dunblane, and the pretender fled back to France. About 1,000 of his Scottish

adherents were allowed to emigrate to the British colonies in North America. The next attempt of the Stuarts to recover their lost throne was made in 1744-5 by Charles Edward, the grandson of James II., who landed in Scotland, and was soon at the head of a large army and fought his first battle at Prestonpans, driving the English forces before him, leaving the way open for a triumphal march to London. Not finding the English people friendly, he retreated back to Scotland, and was defeated at Culoden. His shattered army scattered, he fled to the Highlands with English troops in pursuit. There he remained with a Catholic priest, and O'Neil, an Irishman, who on reaching the Macdonalds of Onaclade, a plan was suggested by O'Neil to Mrs. Macdonald, to make Flora, her daughter, the heroine in the deliverance of the prince, dressed in female attire as "Betty Burke," an Irish servant. Flora was to take a boat to Sky, and watch for a French frigate to convey the prince back to France. Through a great storm of rain on the night of June 28, the boatmen plied their oars, and after many episodes and difficulties, she reached the island, landed her princely charge at Portree, from which after many hairbreadth escapes he caught a French vessel and escaped to France, only to die a few years later in Florence, the last of the Stuarts. The soldiers in pursuit, having lost their prize, arrested Flora, brought her to London, where she remained in prison a year, stood her trial, pleaded with eloquence her defense; was pardoned, returned to Scotland, married young Kingsburgh, whose father had aided her in the escape of the prince. She died in 1790. Her only son, Captain John Macdonald, rose to fame in the British army as a writer of military science and commander of Scottish forces; he died in 1831.

*Lydia Darrah,*

one of the heroines of the Revolution in America. After the battle of Germantown, Washington took up his headquarters at Whitemarch, twelve miles from Philadelphia. Lydia Darrah, in whose house Lord Howe was holding a council of war and had decided on surprising Washington next day, having overheard the decision, in the night of Dec. 2, 1777, she applied for a passport through the lines to go to a mill, and obtained it. Through the lines she rode, up and down hills, across streams and delivered her message. Washington and his army were saved, and Howe retreated.

*Grace Darling*, the heroine of the life boat. Not far from the town and castle of Bamborough, and the ruins of St. Hilda's college of Whitby, south of Holy Island, is Longstone light-house, the outer one of the Farne Islands. Here William Darling lived as the keeper of the light-house. He had a family of nine children, of which Grace was the seventh. As the parents were religious, the family were brought up under religious principles. Most of them had married and settled elsewhere. Grace was born Nov. 15, 1816. On the night of Sept. 5, 1838, when she was in her twenty-second year, a fearful storm arose, which grew worse as the night advanced toward daylight. She thought she heard the scream of human voices above the storm; she roused her father to haste to the rescue. While he hesitated, she leaped into the boat; he jumped in, they saw the Forfarshire steamer from Dundee on the rocks. The mother stood watching her husband and child over the billows; soon they reached the wreck, rescued four men and a woman with her two dead children at her feet. These they brought safe to the light-house, and returned for the other four men whom they also rescued from the wreck. The rescued men, on reaching land, told their story. The news swept

over England and America. The humane society voted Grace and her father gold medals, the treasury, \$300. A sum of \$5,000 was presented as a testimonial, locks of her hair were sought, until her long tresses were shorn, music and poetry immortalized her name. Seven different artists had taken her likeness in twelve days; offers of marriage were declined. She remained with her parents; consumption set in, and she died, in the faith of her fathers, Oct. 20, 1842, a true Scotch-Irish heroine. Her father retired in full pay in 1861, and died 1865, a true Christian. Only a few years since, we saw Grace Darling's life-boat at the Columbian Exhibition, and the oars her hands had grasped on that memorable night.

*Miss Margaret Cunningham.* In 1853, Miss Cunningham and her mother, as lady tourists, were visiting Italy and spent some time in Tuscany, where Miss Cunningham, wishing to do good, gave to several Italian women copies of the Bible and Pilgrim's Progress in Italian; many were awakened to a religious life. The priests heard of it and had her arrested; the British consul requested her release, the Duke of Tuscany refused, all Scotland was roused. The government dispatched to the consul that if she were not released in twenty hours after the message, a man-of-war would be sent to Leghorn. The young lady was speedily released. A most touching letter of hers is before me, written from prison in a truly apostolic spirit. She was the pioneer of civil and religious liberty in Italy. The duke shortly after fled from his throne, and all Italy is now free to receive the gospel.

*Miss Melinda Rankin,* born in New England, of Scotch-Irish descent, early became religious, and prepared herself for teaching. She was a home missionary. In 1840, she went to Kentucky and organized several schools, over which she placed New England teachers. From there she went to Mississippi and did work of the



same kind. From Mississippi she moved to Texas, and started a seminary at Brownsville; while here, she heard so much of the destitution of Mexico, from American soldiers who had been at the war, that she longed to send teachers to Mexico. While superintending her seminary at Brownsville, several Mexican children attended; one day the mother of one of the girls came with a Mexican image to sell for a Bible. This led to the family's conversion; others came and were converted. These women she sent across the Rio Grande to Mattamora and other Mexican cities, as Bible agents and female missionaries. Their success was so great that invitations followed for Miss Rankin to come. She went, and in several cities started her mission seminaries and preached the Word of Life. At last she appealed to the churches at home to come to the rescue, but opposition from the priests arose. After the defeat of the French and Maximilian, the country opened to Protestant missions from America, and Dr. William Butler and others hastened to take the place of Miss Rankin, and Protestant missions are now in all the leading states and cities of Mexico. She turned over her missions to them, so that in 1892, Protestant missions in Mexico, including hers, numbered: churches 469, missionaries and helpers 689, church members 16,250, adherents 49,512, day and Sunday school pupils 10,508, publishing houses 5, papers 11, mission property \$8,443,000, and mission martyrs 58, of whom 57 were native. Miss Rankin wrote extensively for the papers. In 1873 she retired to live with her niece, Mrs. General Dix, of Bloomington, Ill. In 1886 the writer was introduced to her through Dr. Butler during his visit here. On Dec. 7, 1888, she passed to her reward in the skies; she was the pioneer Protestant missionary to Mexico.

*Mary Somerville*, the child of the Scottish Manse, has done for science what other women have done for missions, schools, civil and religious liberty. As an exponent of Laplace in astronomy and a pioneer teacher of physical and geographical science and in mathematical science, she had no superior.

*Barbara Heck*, a name long known to the Methodist world, may here be mentioned as a remarkable woman of providence; as the founder of the Methodist Church in the United States and Canada; as the agent in restoring Embury and the backsliding Palatines to their duty and work; as collector of funds to build the first Methodist Church in New York, and as the first Sunday school teacher in Canada. She was of Irish birth and German descent, a Palatine of the Rhine. The effects of her example and teaching are world-wide.

*Jennie Lind* (Madam Goldschmidt), the world-renowned soprano singer, was by name and descent Scotch, but by birth Swedish. Her grandfather went from Scotland to Sweden many years ago, married a Swedish lady, and settled there. Jennie was born in Stockholm in 1821; at nine, was introduced to the palace as a remarkable child singer. At sixteen, she won all hearts in the opera. In 1841, she went to Paris and studied under Gargia; in 1844-5-6, she was the wonder of Dresden, Berlin and Vienna; in 1847, she appeared in London, and excited great sensation, captivating all hearts. In 1850, she appeared in New York and received as her share of the first night's concert \$10,000, which she spent on New York charities. From over 100 concerts in America, she received \$302,000, sometimes drawing \$5,000 a night for her singing. She probably gave away half a million to charities in her life time, spending \$200,000 on schools for the poor in her native land. While in America, she married M. Otto Goldschmidt, a celebrated pianist of her

company, and shortly after returned to Dresden. Retiring from the stage, she with her husband settled in London in 1858, dying in 18—. She was the world's greatest soprano singer, a woman of religious, tender and charitable principles. The beautiful bust by Durham and Roffe of the London Art Journal, presents a fine likeness.

*Miss Margaret Anna Cusick*, for years known as "The Nun of Kenmare," died at Leamington, England, June 7, 1899, aged seventy years. She was a most remarkable woman, of great versatility of talent and natural genius, poetical, musical and historical; the daughter of Dr. Cusick of Dublin, where she was born. Receiving a fair education in the Anglican Church, to which she belonged, having early imbibed the ritualistic teachings, her young and ardent spirit sought affinity with the Anglican sisterhood in England under the management of Newman, Manning and Pusey. Following the two former into the Roman Church, she was highly appreciated for her services by Cardinals Wiseman, Newman and Manning and received letters of approval from Popes Pius and Leo XIII., who urged her to devote her time to literature in defense of the church. This she did, writing about fifty volumes in all, some of them proving valuable histories of Ireland, St. Patrick, Kerry, and in which she was assisted by leading Celtic scholars. Her works are valuable for high culture, wide research and fair treatment. After establishing some religious houses in England, she went to Kerry, Ireland, where she established a convent, and became renowned as "The Nun of Kenmare," raising for the starving Irish in 1879-80, \$100,000. She was almost idolized by the Irish people. In the later years of her life, while visiting America as a lecturer, she returned to her first faith as a Protestant, and wrote against the errors and tyranny

of Romanism, which she claimed trammelled her in her work. Her researches into early Irish history had much to do with the change.

Mrs. Emily Crawford, the world-renowned reporter of the Dreyfus trial for Associated Press, was a Miss Johnson, of Dublin, Ireland, a lady whose talents are known to all nations.



## CHAPTER XII.

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THE SCOTCH-IRISH CONGRESS AND THE MEN OF TODAY—COLUMBIAN EXHIBITION—ORIGIN OF THE SCOTCH-IRISH SOCIETY AND CONGRESS IN AMERICA—COL. THOMAS T. WRIGHT, FOUNDER OF THE SOCIETY—FIRST CONGRESS AT COLUMBIA, TENN., 1889—OBJECT AND AIM OF THE SOCIETY—MEETING OF ITS CONGRESSES IN PITTSBURG IN 1890, LOUISVILLE 1891, ATLANTA, GA., 1892, SPRINGFIELD, O., 1893, DES MOINES, IA., 1894—PERSONNEL OF THE OFFICERS—THE COLUMBIAN EXHIBITION AS THE CROWNING GLORY OF MODERN CIVILIZATION—SHIPPING ON THE LAKE—WATT AND FULTON—THE RAILROADS AND LOCOMOTIVE BRIDGES—STEPHENSON'S OMNIBUS AND STREET CAR—STEPHENSON—THE STEAM HAMMER AND NASMYTH—FLOWERS FROM SHAW'S GARDENS—THE FLOATING FLAG AND MRS. ROSS—KEY, THE POET.

We have seen in the preceding pages the origin of the word *Scotch-Irish*; first applied to Fergus, son of Eric and his followers who crossed over from Antrim to Argyll, and became with the natives the Scots and Picts of historic fame. Early converted through Christianity, they became the instruments in the conversion of Saxon England. In the sixteenth century under the long war of Celt and Saxon in Ireland, Ulster became devastated, and was replanted by a large number of Presbyterians

from Scotland, under James I. These then again became the *Scotch-Irish* to distinguish them from the Celtic Irish. Under their management the country began to prosper, until persecutions under the Stuarts and Anglican Church, drove thousands of them to America, where in the War of Independence, they became the leaders and the builders of the new republic. In the British Isles today they form the third of the population, their leading men being the head of the government, the commerce and her mercantile marine. One Scotchman is general governor of India, another of Canada, five regulate Africa from Cape Town to Cairo. In diplomatic circles, one represents Great Britain with France, and others stand before the crowned heads of Europe. In Australia and New Zealand, they form two-thirds of the population and control the *soil*, *mines*, railroads, commerce, churches, schools and largely the government; of seven of the governors of Australia, five are Scotch.

On the sea the oldest, largest and speediest lines of steamers are in their hands, and two-thirds of the traffic, while the ocean and continental telegraph lines are largely theirs.

In America they form about half of the whole population, having the Southern States largely in their control and sharing in the government of the Middle and Western States. To them as we have seen, belong the largest and leading churches, schools and colleges; from them the authors of nearly all the text books of the nation for nearly a century. A short time ago one of these books with its lady teacher, was cast out of the schools of Boston, by a party who got into power and abused it. The next election, which included women, swept the party out of power and restored the teacher and the book.

*Origin of the Scotch-Irish Society of America.*

The wonder is, that a people with so grand a history behind them, had not formed themselves into some organization for good until Col. Thomas F. Wright, of Nashville, Tenn., suggested the idea. On his advice steps were taken in October, 1888, to form "The Scotch-Irish Society of America." The object of the society is simple, broad and grand, reflecting the highest honor on the originator and his friends.

The first gathering of this society was in Columbia, Tenn., May 8, 1889, when about 6,000 people assembled, and organized the society, calling its executive body, "*The Congress of the Scotch-Irish Society of America.*" The elected officers were, Mr. Robert Bonner of New York, president, E. E. McDowell treasurer, and A. C. Floyd, secretary. The addresses and initial speeches of the leading men of the congress are every way worthy of the distinguished speakers, and are found in the records at Pittsburg, Pa., and were well entertained in the Iron City of merchant princes and Scotch-Irish residents. The third congress met in Louisville, Kentucky, May 14, 1891, and was honored with the aid of three governors: Buckner, of Kentucky, Buchanan, of Tennessee, and Campbell, of Ohio, are all of this race. The assembly was large, the addresses eloquent and the welcome hearty. The fourth congress met in Atlanta, Georgia, May 28, 1892, and received a royal welcome from Governor Northen and the citizens generally. The fifth congress met at Springfield, Ohio, May 11, 1893; having attended this in person.

*The Personnel of the Congress*

may claim our attention for a brief description, as we saw them. Hon. Ex-Chief Justice Scott of Bloomington, Ill., and myself went from there to Springfield, Ohio,

where we were received by a deputation of the leading citizens and welcomed to the Arcade hotel, amid its pleasant fountains, rooms, halls and numerous guests. The owner of the building, Hon. O. S. Kelly, a wealthy manufacturer, I found was born near Killarney, Ireland. As a poor boy he rose with energy and industry to be one of the wealthiest men of the city and the state, and one of the most benevolent.

*Springfield*, the capital of Clarke county, was called after Gen. George Rogers Clarke, who conquered all the northwest territory, shutting out slavery, and settling the county with a large number of Scotch-Irish people, who have built up a city of 35,000 with large manufacturing interests; as Mast, Crowell and Kirkpatrick, manufacturers, and publishers of the "Woman's Home Companion;" threshing machines, corn planters, buggies, wagons, pumps and plows. The city papers, weeklies and dailies, were large, numerous, well edited and full of interest and enterprise. Here lived Hunter, Trimble, Frey, Johnson, Carson, Cochrane, Rogers, Steward, Hayward, Wilson, Murphy, McConky and a host of others, so that nearly every mayor of the city and governor of the state, from Allen Trimble, the first, to McKinley, the last, all were Scotch-Irishmen.

At 10:30 a. m., Thursday morning, May 11, a band of music and deputation of citizens accompanied us from Arcade hotel to the City Hall, where the congress gathered and we were welcomed in a speech of friendship from Hon. G. H. Frey, followed by prayer from Rev. Mr. Breckenridge, whom Judge Hagan introduced.

Hon. Governor William McKinley made a most eloquent address of welcome. As he rose to speak, a burst of applause held back the speaker for a while, subsiding into a general whisper, "He will be our next president." The author of the McKinley Bill and Governor of Ohio is a fine looking man, and forcible speaker. At the close



of the meeting, in a short interview, I found his grandfather and mine were from the same place in Ireland, and were distantly related.

Mayor Johnson followed in a brilliant address, after which Mr. Frey resigned the meeting into Mr. Bonner's hands. Let us glance at a few of these officers and speakers. Robert Bonner was born in Ramelton, Ireland. He was only fifteen when he came to this country, but rose rapidly in his business as a printer, and bought the New York Ledger when it was struggling for existence; under his management it became a journal of wide circulation, and intellectual and moral power, by which he has amassed a fortune. He is a member of Dr. John Hall's Presbyterian Church, a liberal giver to churches, colleges and missions. Mr. A. E. Floyd, secretary, is a young lawyer of much promise, who makes his home at Chattanooga, Tennessee, where he publishes the annual volumes of the proceedings of the society, which shall form a basis of a fuller history of the society than this. He is a speaker and writer of fine talent.

Rev. John Bryson, D. D., is a commanding figure among the vice-presidents and reminds the writer of some of the same name he knew in Montreal, Canada. He is pastor of the First Presbyterian Church, Huntsville, Ala. He was chaplain in the Confederate Army, and in 1886, moderator of the general assembly of the Presbyterian Church South. He is a forcible speaker and polished writer.

Dr. Macloskie is professor of biology in Princeton College, N. J. He was born in Castledawson, Ireland, educated at Queen's College, Belfast, and won a gold medal and LL. D. from London university. He is an earnest speaker at the congress.

Dr. McIntosh, of Philadelphia, is pastor of the celebrated Tennant Presbyterian Church and one of the vice-presidents. He is a scholar, earnest and eloquent.

Rev. John Hall, D. D., was born near Armagh, Ireland; a graduate of Belfast College; was for a time a missionary in the west of Ireland and Queen's commissioner of education; called to the pastorate of the Fifth Avenue Presbyterian Church, New York, one of the wealthiest in America, the church building costing above \$1,000,000; chancellor of the city university; tall in person, simple, luminous and forcible as a speaker, gentle as a child, great in all that makes man great, a minister of world-wide fame. Dr. Hall died at his sister's while on a summer visit to his native land, which he repeated yearly.

*Rev. David Campbell Kelly, D. D.*, born in the South; of Scotch-Irish parents, is a fine looking man, one of the most eloquent speakers, full of wit, pathos and power; was a colonel in the Confederate Army, of whom General Lord Wolseley has said, "As brave a man as ever smelled powder;" consecrated to God, entered the ministry of the Methodist Episcopal Church South, and has filled some of its most prominent charges and positions.

There were also excellent addresses from Mr. Morrow, Uniontown, Pa.; Hon. Mr. Morrow, of Lebanon, Ohio; Rev. S. D. McConnell, D. D., Gen. John Beatty, Col. W. P. Johnson, of New Orleans; Rev. Samuel Lyle, Canada, and Mr. A. J. McBride, Atlanta, Ga.; Dr. Gilmore, Columbus, Ohio, and

*Colonel Thomas T. Wright,*

of Nashville, Tenn., the father of the Scotch-Irish Society in America, who may be said to have rediscovered the Scotch-Irish in America and made it respectable to have been born in the Emerald Isle. Although father of the society, Colonel Wright is still a young man; born in Ballymena, Ireland, early came to this country. He is a man of Catholic spirit, broad views, of national reputation, not so much an orator, but a modest, quiet origin-

ator of national, social and religious forces for public and national good. He is a large land owner, founder of the Southern States forestry movement and the United States naval reserve. He secured the location of the national arsenal at Columbia, Tenn., originated the street car railway in same town, introduced the Tennessee Chautauqua, and took an active part in the movement to build the Nicaragua ship canal.

The seventh met at Lexington, Va., and the eighth at Harrisburg, Pa.

The Scotch-Irish Society of Illinois was organized in the house of Counselor McClelland, Chicago, Ill., April 28, 1896, of which Rev. Dr. McIntosh was made president, and Rev. Howard A. Johnston, secretary. A goodly number were present, of whom Hon. Ex-Chief Justice Scott and the writer were from Bloomington, Major McClaughry from Pontiac, his son from Chicago. Hon. Ewing, McClelland and many others from the same place.

In the closing chapter of this work it may be well to show what relation the late Columbian Exhibition had to the civilization described in this book. It was late in the autumn of 1893 that the writer and two young friends made a final visit to the exhibition. He had seen those of Dublin, London, Paris, the Centennial at Philadelphia, and now this at Chicago, which was to commemorate the discovery of America. Four years before, I stood in Genoa, where Columbus was born; we are now on the continent he discovered, with four centuries of fruits to be exhibited to representatives of all nations. So we talked, and walked, and looked over the multitudinous scenes within and without the exhibition.

### *Shipping on the Lake.*

The White City stretched along the beautiful shore of Lake Michigan, and the broad expanse was crowded

with steamers, large and small, among which we noticed the Whaleback steamer, and the Illinois Iron Clad government battle ship, and then we thought those would not have been here but for *James Watt* and *Robert Fulton*.

### *The Railroads.*

From the lake and its steamers, we looked to the land around Chicago, and saw the smoking engines of the thirty-two railroads, pouring their hundreds of thousands of passengers into the city, and through the gates of the exhibition, making Chicago the largest railroad centre of the world and we thought these could not have been but for *George Stephenson*, the inventor of the first locomotive, and builder of the first railroad. Within the gates we saw the Rocket, the model of his first engine.

### *The Omnibus and Street Car.*

Looking across the streets, squares and parks of the city, we saw thousands riding in omnibuses, drawn in street cars, some by horses, some by cables, and some by electricity; and we thought these could not have been but for *John Stephenson*, the inventor of the 'bus and street car, who was born in Ireland and died in New York a few months ago.

### *The Steam Hammer.*

Walking down by the lake-shore, we saw islands, lagoons, wharfs, mural railways, immense buildings out in the lake and on the shore, which could not have been built but for *Nasmyth's steam hammer* that drove the piles in water to secure good foundation.

### *Flowers in Bloom*

along the sidewalks, parterres, in and out of the horticultural halls, we saw some of the richest of flowers,



ferns, shrubs, palms, and of the greatest beauty, scenting the air with delicious aroma, and we learned most of these were from *Shaw's Gardens*, St. Louis.

*The Floating Flag, or Star Spangled Banner.*

Looking up on the Government Building, we saw the American flag floating from the dome in the breeze and thought of its origin; how Washington and a Congress committee waited on *Mrs. John Ross*, a fashionable milliner of Philadelphia, with the plan of a national flag, which her genius wrought into our present national emblem. We cannot say she was a descendant of those wise women of Israel, who wrought the purple, the scarlet and the blue curtains for the tabernacle in the days of Moses. The Scotch plaid by the side of the flag, will show where the stripes came from. The maker of the flag, and Key, who sang the "Star Spangled Banner," belong to the race who brought this civilization.

In Davidson Knowles' beautiful painting of the "Maker of the Flag," we see the genius and form of "Betsy Ross," the maker of our flag. On her head rests a light lace cap, her hair in ringlets falls on either side, and she holds in her left hand the fold of the flag, in her right the needle and thread. By her side the well read Bible, at her feet the *model* flag, the original pattern which she copied for our present flag, which was recently found by Mr. Mund in an attic of the old house where she lived, 239 Arch street, Philadelphia. The women of Philadelphia have lately purchased the house as a memorial building.

*The Midway Plaisance.*

As we stepped into the Midway Plaisance and drank coffee at a Turkish restaurant, and noticed the representative types of all nations in their *costumes*, customs and

Babel languages, we thought of the Irish bishop, Virgilius, who in the eighth century, taught the earth was round and that we had our antipodes; when here they were, from Australia, South Africa, and South America, fulfilling the bishop's prophecy. The Ferris wheel was a good illustration of the *idea*.

### *Electric Buildings.*

As we stepped in here, we were invited to see and hear the phonograph sing, shout, laugh and talk; and chickens hatch, chip, chirp and then come out of their shells by the force of electricity, but it could not create a new life out of protoplasm. Here were magnets of great power, and globes of colored lights in about a thousand forms. At night the vast building was a blaze of glory, and we thought of *Dr. Henry* and his magnets, and *Edison* and the vast expansion of his genius, and Mr. William A. Trail, who first applied electricity to run his tram-car from Portrush to the Giant's Causeway, Ireland, a distance of eight miles.

### *The Administration Building.*

We passed into this magnificent building where were numerous offices, writers, shorthand reporters and telegraphers. We saw where the button was touched that sent the vast machinery, in ponderous beams and whirling wheels moving. The next movement another button was touched, and messages went flashing under the sea and congratulations came back from Queen Victoria and the crowned heads of Europe, and we remembered *Morse, Field, Pitman and Edison*.

### *The State and Territorial Buildings.*

Walking through these four and forty buildings, we saw the riches and resources of the country in silver and

gold, coal, copper and iron, and fruits of the centre and extremes of the vast country of the United States. The Normal School exhibits gave Harper, Barnes, Swinton, Hamilton, Haines, McCosh, McCook and McGuffy and McNallies, authors at whose feet sat fifteen millions of the race.

### *The Telephone Office.*

Entering the telephone office we thought of the opening day, when the mayors of Chicago and New York spoke to each other of the opening services along the telephone lines, nearly 1,000 miles apart. We remembered how a little later were seen in the office about sixty persons looking, listening, serious, solemn, silent, when suddenly a voice was heard like the warbling of a bird, now sighing like the wind, again singing Irish, Scotch and American songs, with words of explanation between, it was the voice of Mrs. Barker, a celebrated English singer in Boston, who was 1,200 miles apart from her audience in Chicago; and we wondered at Bell and his telephone.

### *Mechanical, Manufacturing and Agricultural Buildings.*

Going into these we were surprised to see more than a thousand machines, plows, planters, reapers, for relieving labor and reducing toil in the earth's cultivation, but we saw nothing to equal McCormick's mowing and reaping machines and Deering's harvesters and binders.

### *The Mines and Mining Buildings.*

After looking at Armour's stock yards, the numerous grain elevators outside, and the mining buildings within the exhibition, with exhibits of coal, copper, gold, silver and iron from Illinois, California and Australia, with diamonds from South Africa, we felt ready to say,

"The silver and the gold, and the cattle upon a thousand hills are the Lord's," which he has lent to his people for the conversion of the world to God.

### *Macmonie's Fountains*

may have reminded us of those of Paris and Versailles, but were truly of greater variety, vastness and volume of water; in spray, jets, rolling, lapping, streaming, flying amid Nereids, dolphins, Tritons, mermaids, siphons, and scattering a mist of freshness over shrub, plant and flower, that filled the air with aroma of sweet-scented flowers bathed in the mist, the dew or showers of these fountains, whose name suggests his race. A falling shower sent up a thousand umbrellas over all the grounds and we thought of Jonas Hanway, and his first umbrella, which none would borrow, and the rubber mackintoshes of Scotch origin.

### *The Fisheries Building*

covering three acres by the side of a large lagoon, shrouded with trees and covered with boats. Here were exhibits from Cape Cod, St. Lawrence, Newfoundland, Oregon, Puget Sound, British Columbia, the Chesapeake, Potomac, and New Orleans. Nothing like them in the world. To whom do they belong?

### *The United States Life-Saving Model Station.*

One of the most interesting sights here, was to see almost daily the life-boat launched upon the lake, a sailor drop in and his fellows pick him up with the best applied methods for saving life along our coasts and great rivers, since the days of Greathead, the inventor, and Grace Darling and Ida Lewis, the managers.



*The Woman's Building*

owes its origin to Queen Isabella, the Catholic, who pledged her jewels to aid Columbus in his American discovery, to the women of the Crusade and the Women's Christian Temperance Union, to the general government at Washington, and to Mrs. Palmer and the lady managers, who aided in the construction and management; and above all, to Miss *Sophia Haden*, of Boston, the architect and builder of the vast and beautiful building, 388 feet long by 200 feet wide. Here Mrs. Palmer received and introduced the Princess, the descendant of Queen Isabella, the Duke, the descendant of Columbus, and many of the leading ladies and titled of Europe, as well as the honored and distinguished of America. Here were women's speeches made, which for eloquence and elegance were fit to grace the halls of Congress, Parliament, conference or assembly of the wisest and most devoted and patriotic men. The lady architect was an honor to her Scotch-Irish name. The building cost \$138,000.

*The Golden Gate and Transportation Building.*

It is said to have been the most famous work of art of this famous building, formed of a succession of receding arches, somewhat of the form of the beautiful gate of the Scotch-Irish school of Ratisbon, Austria, in the Middle Ages. The entire front was overlaid with gold, touched here and there with purple, green and red, with quotations from Bacon and Macauley. A statue of Apollo stood in the center of the arch, forming on the whole, a most beautiful design. The architects and builders were Adler, Sullivan and Boyle, the builders of the grand Auditorium in Chicago.

*The Japanese Pavilion.*

On a wooded island is a beautiful structure, worthy of the people that gave it as a memento to the park commissioners, to adorn the grounds. This people, shut up in their island home for ages, to the number of thirty millions, were almost unknown to the world, until Commodore Perry went in, and invited them out to visit America. The result has been marvelous in the awakening of a people to the reception of Christian missions, schools, colleges and civilization, and have made their government liberal and representative, in so short a time. Many Japanese youths, graduating in American colleges, are going back to fill offices of trust in Church and State; such a people, now numbering forty millions, in the cause of civilization and humanity ought to possess Corea, as they have defeated China, and won Formosa.

*Mexico, Central and South American Republics.*

As we passed from the beautiful onyx stone, and mining, and mineral exhibits of Mexico to the varied treasures of Columbia, and exhibits of Nicaragua, Venezuela, Guiana, Ecquador, Peru, Chili, Patagonia, Paraguay, the Argentine Republic, and last, but largest, to the Republic of Brazil.

*Macadamized Roads.*

Having passed through the squares, plazzas and round serpentine walks, dry and clean, we were reminded of *John Louden MacAdam*, the Scotchman, who by his invention of macadamized roads, nearly doubling the value of real estate in Europe and America wherever they stretched, blessing the world, refusing a baronetcy, and only receiving \$50,000 reward for his great invention.

*The White Star Steamship Buildings*

stood near the Children's Building; here is where we saw the models of the swiftest steamers on the ocean, the Teutonic and Majestic, built by *Sir James Harlan and Wolf*, of Belfast, Ireland, that would bear you across the Atlantic in less than six days as comfortably as if in a palace hotel. Before it stood the fossil Irish elk, ten feet high, antlers nine feet broad.

*The Exhibit and the Exhibitors.*

With catalogue in hand, we walked through the castles, halls and galleries of German, French, Swiss, Austrian, Italian and wondered at the grandeur, beauty and display of the exhibits, and remembered it was the Scotch-Irish missionaries taught the forefathers of these great nations, letters, science, religion and civilization. From here we passed into the exhibits of America, Great Britain and her colonies, Canada, India, Africa and Australia, making their towers, temples and exhibits represent nearly the fourth of the globe, under their control.

*The Fine Arts Building,*

covering five acres. Here were selections and copies of the great masters in statuary and painting, from Rome, Florence, Milan, Venice, Munich, Madrid, Berlin, Vienna, Dresden, Paris, London, with many of the works of the latest artists. All was a dazzling scene of glory, reflecting back on the first teachers of Mediaeval and modern civilization.

*The Crown Jewel.*

It was well that *Mr. Marshall Field*, with the offer of a million dollars, increased to nearly four millions more, secured from different donors not only of money, but of a costly selection and donation of exhibition ar-

ticles for the citizens of Chicago, this crown jewel of the fair, making it a memorial building, a repository of some of the most costly articles and a museum of science, art and philosophy for the schools.

### *The Irish Castle Villas*

that stood in the Midway Plaisance, were only relics of the Norman Conquest over a people that shall yet come to the front as their fathers did, when teachers of art, science and religion. Why not form an Anglo-American society with Lady Aberdeen at its head, to flood Ireland with tourists to push forward her industries. In her marble quarries of Connemara are mines of wealth waiting to be developed.

### *The Great Orchestral Stand*

of Professor Thomas and his trained singers and musicians discoursed sweet music to millions of charmed hearers, many of whom were astonished at the performance of Angus McKee, the most celebrated Scotch bag-pipe player in the world, who won his gold medal from nearly every exhibition in the world, born at Callender, Scotland, where five years ago we heard the sweetest bag pipe music we ever heard. He now lives in Montreal, Canada.

### *The Exhibition and the Christian Sabbath.*

The darkest stain on the management of the fair was by the managers themselves, who, in order to get large donations from the United States Government, the people, and the churches, had promised not to open the fair on the Christian Sabbath. When the donations were given, to the amount of millions of dollars, the pledges were broken, the trust betrayed, the fair was opened, and its defense committed to a Jewish judge who re-



sisted its close. It was then that a Puritan and Scotch-Irish conscience spoke out among the people, the foreign exhibits were closed, a few stragglers of the baser sort went in, and the managers were at a loss and some of the buildings have since gone up in smoke, and the mayor who had done so much for the city and the Exhibition lost his life on the night of its close.

### *The Building*

where Dr. Barrows held his Parliament of Religions, arrested our attention; here were gathered rabbis, der-vishes, priests, philosophers from all lands and languages representing the effete fables of ancient systems, isms, schisms, theosophisms and protoplasms, to the disciples of Ingersol, Darwin, Huxley, Spencer and Spinold, reminding us of Punch's take-off, of the absurdities of the new philosophy in the language of a disciple to his betrothed:

### *To My Beloved Vesta.*

Miss, I'm a Pensive protoplasm,  
Born in some pre-historic chasm.  
I and my humble fellow-men  
Are hydrogen, and oxygen,  
And nitrogen, and carbon, too,  
And so is Jane, and so are you.  
In stagnant water swarm our brothers  
And sisters, but we've many others,  
Among them animalculæ,  
And lizard's eggs—and so, you see,  
My darling Vesta, show no pride,  
Nor turn coquettish head aside—  
Our pedigrees, as thus made out,  
Are no great things to boast about.  
The only comfort seems to be  
In this: Philosophers agree,  
That how a Protoplasm's made  
Is mystery outside their trade.

And we are parts, so say the sages,  
Of Life come down from Long Past Ages.  
So let us haste in Hymen's bands  
To join our Protoplactic hands,  
And spend our gay organic life  
As happy man and happy wife.

*Moody's Meetings.*

From these we turned away to meetings of the Scotch-Irish evangelists, Moody, Kelly and McNeil, on the last Sabbath in Hooley's theatre, one of many halls and churches, where hundreds of thousands were gathered to hear the Word of Life and thousands professed religion under their ministry. They were the true successors of the Scotch-Irish missionaries who built up this island empire, American independence, and modern civilization, of which the Columbian Exposition was the crowning glory.

*The White City.*

Two waif children sat daily outside the beautiful gate of the Columbian Exposition, but did not enter. A kind hearted policeman who noticed them there so often asked one day why they stayed there so long. The little girl said to the little boy, "Jamie, tell him." The brother said, "No, you tell him." "Sir," said the little girl, "our father is dead, and our mother died lately and said to us when she was dying, to meet her in the golden streets of the *White City*. We have heard this is the *White City* and we have come to get in, as we want to see our mother, but they will not let us in without money and we have no money." The kind-hearted policeman told them to rise and come with him; he paid their fare and took them through the gate, led them from one exhibition to another, fed them at a restaurant and loaded them with fruit. He told them the *White City* they talked about

was heaven, and they might meet her there by going to church and Sunday School, and living holy lives and doing right. Having ascertained where they lived, he put them on the street car, paid their fare and bade them good-bye. They returned, to be looked after by kind friends. The White City on the lake has vanished, but the White City in the skies remains forever. They were orphans of a Scotch family.

THE END.

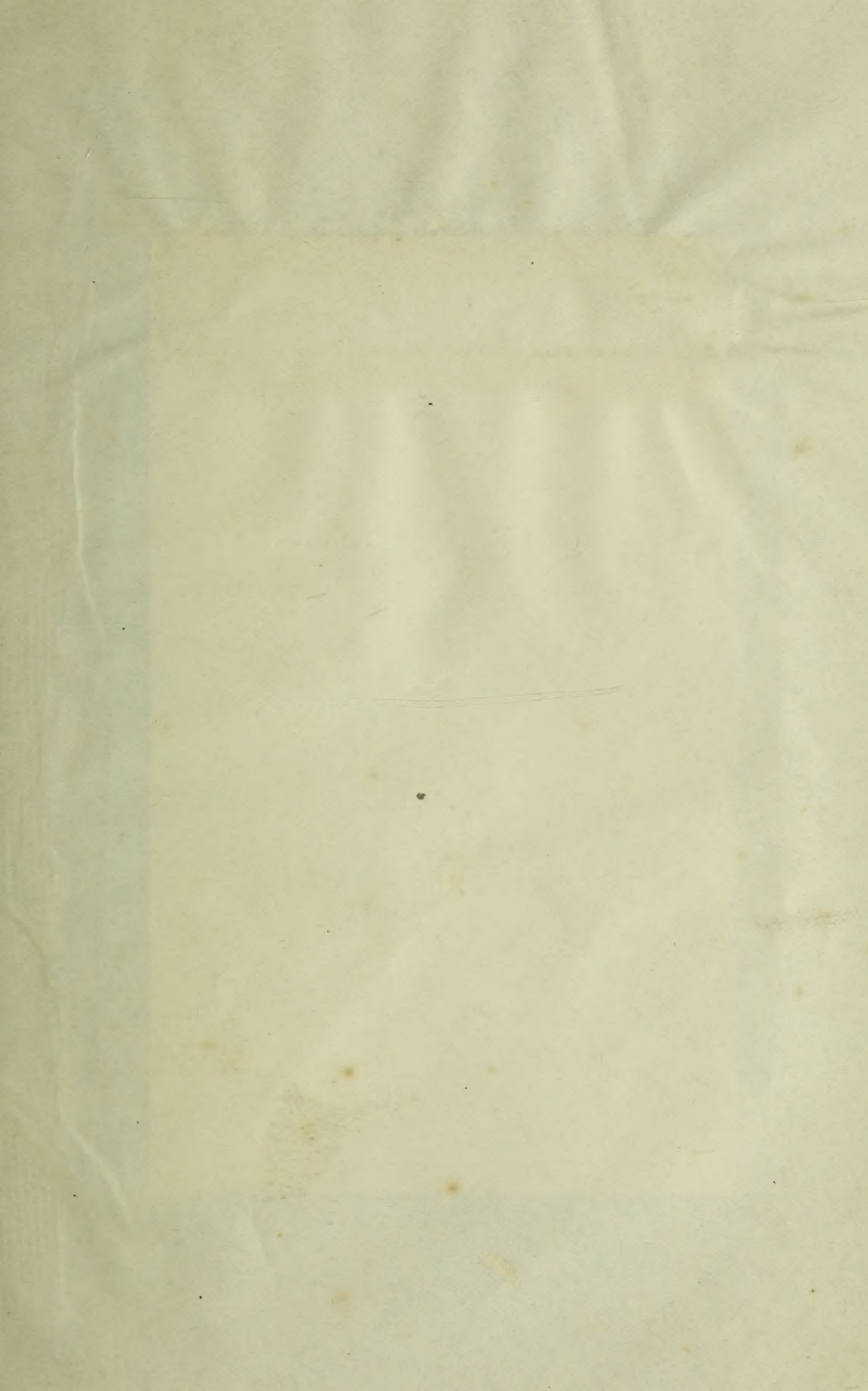














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